

# ZION'S HERALD

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## PUBLISHERS' ANNOUNCEMENT.

A SPECIAL PREMIUM. — We have already offered our preachers inducements to get new subscribers, superior to almost every other journal. We will allow them their usual rates, in any book published by the Book Concern, or Lee & Shepard, at one half their retail prices.

This list comprises hymn-books, Bibles, the works of Pressensé, Hurst, Whedon, Butler's rare work on India, Thompson's and Kingsley's Travels, Prof. Townsend's works, Oliver Optic's, Sumner, Phillips, etc. In addition to this rare opportunity, we will give the new American edition of Tyerman's Wesley, published by Harpers, for six new subscribers and fifteen dollars. This is the famous life so much talked about lately, of which several hundred copies of the English edition have been already sold in this country. It is written by Rev. Luke Tyerman, is full of fresh matter never before published, gives a picture of the persecutions of Wesley from the papers and pamphlets of the time, and tells much before unknown about his private life. It is exceedingly entertaining. It contains several photographs of him at different periods of his life. Rev. Dr. Stevens has added notes, correcting the writer's mistakes about Wesley's relation to the Methodist Episcopal Church. The English edition is three volumes octavo, price twelve dollars. The American edition is three volumes octavo, costing seven dollars and fifty cents. We will give it for six new subscribers and fifteen dollars, or twelve renewals and thirty dollars. This is the best premium of the season. Go to work for it immediately, all who want the Life of Wesley.

THE MASSACHUSETTS MESSAGE. — Gov. Washburn uttered notable words in his Inaugural, the more so, because to many a surprise. He approves of giving Suffrage to Woman, "as likely to clear the political atmosphere, and soften the asperities of political strife;" though he still has "many misgivings" in reference to the subject. He approves of their being allowed to vote on the ale and beer clause, if that is retained, because that is exclusively moral, and because it would give "an opportunity to judge of its practical workings." He also had a like-minded good word for labor, which should be encouraged to grow in all the graces of civilization.

But his chief argument, and in fact, the chief argument of his message, is on the Liquor Law. It makes several important points. It declares no other subject of State legislation for forty years has equalled this; the discussion has kept alive the public mind, brought us into agreement on the relation of intemperance to crime, and in opposition to the sale of distilled spirits as a beverage. It thinks the debate is now confined to cider and malt liquors. It demands that we must remove temptation, declares that the State has so often expressed its opinion on Prohibition that this policy should be considered settled, asks for an enforced law, declares the Prohibitory law of four years ago the best and most effective we ever had, asks for its restoration, and concludes this part, the positive and aggressive part, with this remark: —

"There is an opinion somewhat prevalent that the Executive, if so disposed, has full power to enforce the law now on our statute books. Would to God his arm were long enough, and strong enough, to close up once and forever every liquor shop in the entire Commonwealth so effectually that it would be necessary, for those who patronize such places, to go beyond our bounds to get their supply of intoxicating drink by whatever name designated!"

The house and galleries cheered lustily this strong word, and it seemed as if the extirpation of the drink traffic had really come. But the modifications are now opened. We do not live under a one-man power, the Executive is becoming more limited, Commissioners

control the Police, and he does not control the Commissioners. If the present law is retained, the State Liquor Agent should be abolished, or apothecaries be required to buy of him. He also asks that the State Police force be increased.

These are excellent signs, part of the results of the battle in so many ways going on in Massachusetts. The men who voted for Phillips and Pitman made this message possible. The Executive has moved on with a reviving public sentiment, from the hour of our downfall in '67 until now. Gov. Andrew was bitterly opposed to Prohibition, Gov. Bullock was indifferent, Gov. Claflin warmly favored it, but believed that its strenuous and effective enactment and enforcement would have defeated the Republican party, and that not without reason. For three years ago, this, under the Andrew atmosphere, would have been the case. Gov. Washburn enters into his labors, and speaks somewhat more boldly in certain lines, but no more so in others. The apothecaries must be made to accept all the obligations of agents, or not to be allowed to sell at all. Meanwhile one might say, what does all this good talk amount to, when Greenfield and Boston, the two executive foci of this Commonwealth, are full of free rum, not ale and beer and cider, permitted drinks, but of wines and whiskeys? There remains much work yet to be done before the Executive arm strikes down the last glass of liquor offered for sale. The Republican party may find it is, as Walpole said, all parties are, a snake, its head moved by its tail, and in practical action, Attorney General Train at the lower end of the ticket, may move Gov. Washburn at the upper.

Meanwhile we are glad even for such good words, and hope they may become better deeds by the aid of the Legislature, the Judiciary, the Executive, and the people of the Commonwealth.

It shows how Republicanism is growing in England when the Chancellor of the Exchequer, the second officer in the government, has to oppose it in a public address. Of course he treats it with haughty contempt, but Palmerston would have disdained to notice it at all. Mr. Lowe says: —

"I think it degrading myself if I were to take part in any discussion as to the respective merits of Monarchy or Republicanism. Politics are not speculative or metaphysical, but a practical and vindictive science. The test of politics is what has answered or worked well. The English Monarchy, which has existed since the time of William the Conqueror, has obtained for the English people more order connected with liberty than has been granted or been the privilege of any other people on earth. I do not misread the feelings of my countrymen when I say they will not discuss, or be disposed to take into their consideration, the propriety of changing an institution under which they have derived many benefits which no other country in the world has been favored with or enjoyed."

He does not misread present feelings probably, but greatly misinterprets that which is so clearly and steadily marching on. Republicanism in England has got planted, has advocates in Parliament, and a martyr from a mob, and opposition from the second to the throne. It is well under weigh.

Olive Logan, lately married to Mr. Wirt Sikes, denounces the horrid free-lustism, in just terms. She says in the Tribune: —

"I have steadily defended the holy institution of marriage in all my utterances touching the subject. I have earnestly contended that it is the basis of all that is best and most desirable in this life, and I have even gone so far, under the pressure of recent clamor, as to say that if Woman Suffrage means free-love, I am opposed to Woman Suffrage. My marriage to Wirt Sikes was the last, most emphatic protest I could make against the free-love notions of which we hear so much in the present day.

"I little dreamed, when I attended the Women's Con-

vention at Steinway Hall, in the spring of 1869 (the only one I ever attended), that the utterances of that body would ever lead up to such monstrous doctrines as are now put forth in the name of the advocates of Woman Suffrage. In the short speech I made on that occasion, I conjured my hearers to believe that we sought no conflict with the gentle household gods, that we waged no war on the sweet home virtues, and much of like purport. I have not 'progressed' one inch in this matter since. I still think a happy home the best thing there is on earth, and I still believe that the old-fashioned marriage is the basis of it. Therefore, I, like my husband, do not 'stand in the front line of the ultra-progressionists of the age with regard to marriage.'"

That is what Mr. Tilton and Mrs. Stanton have brought their cause to, so far as they can bring it. Mrs. Logan Sikes justly declares that if Woman Suffrage means free love, she is done with Woman Suffrage. So will all its real advocates say. But the New England advocates are denouncing this abomination. It will clear itself of it yet, if it is of God.

Bishop Randall has been receiving favors from a Methodist Presiding Elder in Colorado, who is more of bishop than himself, whether breadth of diocese or number of churches be counted. Then he comes East and sneers at this minister because he had the good sense to wear a linen duster, instead of a stiff, black rusty coat. The Central Advocate properly advises our brethren not to extend favors to him, that he never reciprocates, and who only wins his pompous scorn as a return for their generosity. It says: —

"Bishop Randall goes over Colorado receiving courtesies from Methodist ministers, and then goes East and makes fun of these hearty and honest frontiersmen. For our part, we doubt the propriety of inviting these pompous prelates into our pulpits. They always accept the invitation, and never have the politeness either to acknowledge the courtesy in decent terms, or to reciprocate it. A good letting alone might take the starch out of some of them. We know that Presiding Elder in the duster, and wish the Bishop of Colorado had either his piety or his manners. If he had, he would blush to accept hospitalities he never returns, and then to hold up to ridicule his frontier friends. But a Protestant Episcopal preacher finds it impossible to be a courteous gentleman without violating the tenets of his sect."

The Boston Lectures on Christianity begin on Sabbath evening after next (14th), at Old South Church, and are repeated Thursday afternoon, at Old South Chapel, Freeman Place. Rev. Dr. Magoun leads off. Dr. Warren gives the second lecture, January 22d and 23d. His subject is, "Christian Consciousness or Experience, the Basis and Test of Christianity;" a good Methodist theme, which he will Methodistically handle; that is, wisely and well.

New Hampshire Republicans have thrown Prohibition overboard. Prohibitionists will return the compliment. This party won, and held the State only by exceeding faithfulness to high ideas. It has lost it by refusing to press high ideas. It will not, or should not regain it until it girds itself anew with moral principles. Mr. Straw is a man of straw. It threw away its John Brown Pike, and not till it picks it up, and fights with it with all its heart, will it recover its lost field.

The Register thinks New York cannot condemn Utah, and "not break up the infamous Oneida community." True. But can Boston condemn New York, and not break up its infamous houses which are on its chief streets, known to all its police, carefully counted, and to some of which the attention of the Police Commissioners has been especially called? We shall have to make Grant not only President of Utah, but Governor of New York, and Mayor of Boston. O for a Mayor that is not sold to rum, and its kindred crimes.



## Original and Selected Papers.

## MY COMPANY.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—HEB. I. 14.

BY DR. S. T. CLARK.

I may sit upon one of these rocks  
Till the ebb and flow of the tide;  
For the high-water marks are the locks  
Of sea-hair, grown fast to this side—  
Of brown sea-weeds, that tremble and surge  
And sway, to the throbb of the waves,  
While they beat, as my heart beats, the dirge  
Of loves that were hidden in graves!

You are welcome, O fog-banks and clouds,  
That were born of sunlight and sea!  
For you hide in your dim, misty shrouds,  
The spire and the belfry from me,  
Where the bell, in the lost long-ago  
That only in visions I see,  
Called from play, when with bosom aglow,  
I longed for the what-was-to-be!

The what-was-to-be then—has been!—  
Come in! mighty wind, from the bay,  
And awaken the turmoil and din  
Of the chorus of nature to-day!  
Like the keys of an organ, the waves,  
At invisible touch of your hand  
Rise and fall, through melodious staves  
Of an anthem majestic and grand!

And the music invites the glad ghosts  
That visit this shadowy place,  
Now to marshal their heavenly hosts,  
And speak to me words full of grace!  
Ah! full well, I remember the fair  
And brave who were dearer than life,  
As they breathed out their souls in despair  
At sound of the coming of strife!

But this salt on my beard is the spray—  
Not tears—I would scorn me to weep  
For the dead, who so happy to-day,  
Around me high carnival keep!  
I am deaf to the roar of the sea,  
The wind, or the cormorant's cry,  
For the angels are whispering to me  
"That a spirit never can die!"

Yonder sailors, there, reefing the sail  
In fear of the freshening blast,  
Saw my grey locks, the sport of the gale,  
And hailed to me here, as they passed—  
"Why sit there so lonely old man?"  
For a lack! never mortal could see  
That I sit here, a king on my throne  
Mid your goodly company!

For in these, the last days of my years,  
You come to me, children of lands  
All unwatered by fountains of tears,  
And uncured by the simoom and sands  
Of sinfulness, doubtings, and fears;  
But I cannot obey your commands,  
Though you bid me away to your spheres;  
I can only stretch out my scarred hands,  
And wait till the Master appears!

Though I deemed they had left me alone  
To fight with the demons of ill;  
When their loss I most sadly bemoan,  
I find they can comfort me still!  
So I call to them each by the name  
They bore in their childhood's glad day,  
And they greet me, and answer the same  
As of old, on the playground at play!

## THE INFIDEL CAPTAIN.

A SAILOR'S YARN.

The ship *St. Thomas*, Capt. Robert Williams, was bound from New York to Liverpool, in the month of June. Favored by a fresh westerly wind, she soon cleared the land, and on the first Sunday out, was going along finely with all drawing sail set. The chief mate, Mr. Wm. Briggs, after the crew had breakfasted, and the watch had been set, asked the captain if he had any objections to calling the men aft to prayers. "No objection whatever, Mr. Briggs, provided you do the preaching and praying yourself; for you know well enough that I have but little faith in such exercises." Capt. Williams was between forty and fifty years of age, a plain, blunt seaman, who was more ambitious of being considered an enterprising shipmaster than a Christian. His mate was not quite thirty, and was indebted to him for his promotion from before the mast to second mate, and then to that of chief mate; they had sailed together many years, and each had boundless confidence in the other. Appreciating the motives of his mate, he always permitted him to have prayers on board when the state of the weather was favorable, although he took no interest in religious matters himself. Mr. Briggs ordered the watch to arrange some seats on the quarter-deck, while he went forward himself and invited the watch below to come aft, and listen to the reading of the Scriptures, and such other religious exer-

cises as the occasion might suggest, remarking at the same time, that it was not his desire to force any man against his will. Without a murmur the watch below, as well as that on deck, repaired to the quarter-deck, and were soon seated around the capstan. The captain took charge of the deck himself, that is looked out for the proper steering of the ship, and relieved the second mate, whose watch it was, to join the men at prayers. These arrangements completed, the chief mate placed a Bible on the capstan, read a chapter from the New Testament, made some remarks upon it, and then prayed; after which he read a sermon, and closed with prayer. The whole exercises occupied about an hour, and seemed to produce a good effect upon the men, who, during the rest of the day in their intercourse with one another, talked about religion.

That afternoon when it was the mate's watch on deck, Capt. Williams entered into conversation with him as follows:

"I say," Briggs, "what does all your preaching and praying amount to in the long run? I have managed to get along very well thus far without either, and if I were to die to-day, I could safely say that I never injured any man knowingly, and have always endeavored to do my duty to my owners and my family. What more can a man do, even if he had all the religion in the world?"

"Captain Williams," replied the mate, "this world, sir, is not our home; we are only here for a few short years, and then we go to the place for which we have prepared ourselves."

"Place!" interrupted the captain, "place—what do you or I or any one else know about any other place than this world? Place, indeed! you do not suppose that I am silly enough to believe the Bible, with its strange fish stories, and unaccountable yarns about miracles," etc?

"Yet," replied the mate, "you believe Bowditch's Navigator, and rely upon its statements."

"Of course I do, because I have tested their correctness by actual experience."

"And for the same reasons I believe the Bible, and so will you, sir, when you come to Christ and learn of Him the truth."

"I have heard that statement before, Briggs. But how would you propose for me to come to Christ?"

"By retiring to your state-room alone, sir, and throwing yourself upon your knees, and imploring Him with your whole soul to enlighten you. Continue this process every moment you can spare from the ship's duty, and I will be answerable that you will not pray long in vain, if you pray sincerely."

"But you must first convince me, Briggs, that the Bible is true before I make a fool of myself in my state-room."

"My dear captain," replied the mate, "I cannot convince you, that is the work of the Holy Spirit; but I can, and often do pray for you. Yet let us recur to Bowditch's Navigator again, and see if we cannot make out a case from it in favor of the truth of the Bible. Both of us believe the Navigator, yet neither of us know thoroughly the principles by which all its numerous tables have been calculated, many of which we use every day without question. If we make a bad land-fall, or, at the end of a day discover that we have made a different course from that which we projected, we do not attribute the errors to Bowditch, but to our own miscalculation. It is just so with the humble inquirer after truth; the Bible is his Navigator; he believes it the fountain of living truth, endeavors to shape the course of his life by it; and when he errs, he looks for the error in himself, and not in the Bible."

"Avast, Briggs!" interrupted the captain, "your comparison is not pat; the truth of Bowditch has been tested by thousands in all parts of the ocean, and never found faulty; but it is not so with your religion. Look at the numerous sects into which it is cut up, most of them quarreling with one another, and all contending that they are right; there is no such difference of opinion among seamen about the truth of Bowditch."

"Nor is there any difference of opinion among poor sinners when they are bound to Christ," replied the mate; "they all steer the same course; they all come to Him by prayer and supplication; and when they have found Him precious to their souls, they give expression to their gratitude by associating themselves with those who are most congenial to our modes of thought, just as shipmasters bound to the same port make their passages according to their own notions. For my part, I enjoy myself with pious people of every name who love our Lord Jesus Christ. My creed is very simple; I know that I am a sinner, I believe that Christ is a Saviour, and that the Bible is the Word of God, because its glorious truths have been tested not by thousands, like the physical truths of Bowditch's Navigator, but by

millions, many of whom have laid down their lives rather than renounce them."

Still, Briggs," said the captain, "I don't believe the Bible. The fact is, I have never looked into it since I was a boy."

"The greater your loss, captain; but I have no doubt your mother believed it, and has often spoken to you about God, and Christ, and taught you to pray when you were a child. If you will take the trouble to visit Jim Wood's gin-palace, in Play-House Square when we reach Liverpool, and enter into conversation with the people there about the Bible, they will laugh at you, and sneeringly tell you it is a humbug; in short, repeat your own arguments; but if you will leave there and obtain admission into the best society, you will find that every person present will speak with reverence of the Bible. Now I know you love good company here, and that you dislike the low, vulgar conversation of the profane; therefore, I should like to see you make some effort to prepare yourself for the society of the redeemed in heaven."

"What you have said about my mother, Briggs, is true as the needle to the pole, God bless her; I can't help saying so for she was good to me; and if there is a heaven she is surely there."

"And, of course, captain, you would like to join her there, when you have run down your reckoning here. You have either to join her, or such fellows as those who frequent places like Jim Wood's. Which like you the best: gamblers, drunkards, and thieves, or your mother? This is the simple question which you must decide for yourself."

Here the ship's duty interrupted the conversation, but that night Capt. Williams thought much of the teachings of his mother, her earnest prayers to God in his behalf, and the flimsy arguments with which he had so long deluded himself about the Bible; and the more he thought the more uneasy he became. He felt that he was a sinner in the sight of God, unworthy of the many favors he enjoyed, and during the whole of that passage whenever an opportunity offered, he engaged in earnest conversation with his mate. He was alarmed at the prospect of being forever separated from his mother, for he loved her dearly; and this feeling soon gave birth to others of a more spiritual nature, and finally he was led to exclaim, "What shall I do to be saved?"

## INSTEAD OF THE BIBLE.

BY A CONVERTED PRIEST.

The want of unanimity among Protestants on the great question of the Bible in the schools, the defection of some of the most prominent clergymen from the cause, such as Mr. Beecher and Mr. Hale, has emboldened the Romish press, and already it utters a note of victory. But if some Protestants have too little reverence and appreciation for the Word of God, as a foundation of faith and morals, or too little acquaintance with Romanism to fear its machinations to take a decided stand at the next election, it may be worth while to inquire what is to be substituted for the Bible.

Let us look at books in use in Romish schools, and judge of Romanism from its own utterances. For three centuries the *cultus* of the Virgin has gradually displaced the worship of the Father, the Son, and the Holy Ghost. She is honored with the worship of *latris*, declared by Roman theologians to be the supreme act of worship.

There is nothing in common with Christianity in Romish worship, except the name. The idea of the Eternal Father is that of an angry and revengeful Being, propitiated by the sufferings of his creatures, as was the Olympian Jupiter in Pagan times. He is kept from overt acts of vengeance by the intercession of Mary. The Saviour of the world is still a child in her arms, guided by her wishes, directed by her counsels. To propitiate Mary, is to propitiate the Trinity, and to do this, you must use the intermediate agency of inferior saints. So that the abolition of the Bible, with its solemn protests against idolatry, is opening the way for an idolatry unlimited. The same result will be achieved here as in Rome, a passive contempt for Christ, and a boundless worship of Mary. A Roman, blaspheming by the "sacred blood of Christ," declared on receiving a rebuke, "I don't fear Christ; I fear the Madonna."

The supernatural effects ascribed by the Bible to the action of the Holy Spirit upon the regenerate heart, are ascribed by Romanists to *holy water*! God only can forgive sin, which is equally enormous in His sight, to whom our human divisions of great and small, heinous and venial, are unknown. But murder in passion, throwing explosives into houses, and other frightful crimes can be forgiven by making the sign of the cross with *holy water*! The preparation of the heart for prayer and meditation, preservation from the malignant influences of Satan, from fits, from all calamities, etc.,



are ascribed to holy water! So in olden times the pagans venerated *lustrations*.

The Roman system being totally adverse to progress and civilization, necessitates a wholesale falsification of history. To educate children systematically in lies, that an exploded theory may be upheld, is surely very serious. Yet this is done in every Romish school and college. The Jesuits, who are systematic falsifiers of history, lead the *ultramontanes* in their attack on the Bible. One of these published in Paris a "Popular History of the Popes." Now, thanks to Ranke, and many others, the public is pretty well aware that the Popes were not all saints, and that in the lives of many, there were many undesirable things. This is putting it very mildly. But this book does not even admit this. The Popes were all, as nearly as possible, perfect. Even Alexander VI. does not trouble him. He simply declares that all the testimony hitherto received as authentic respecting the Borgias, is a "forgery from beginning to end." One such case occurred recently. The Rev. L. W. Bacon, in his tract, "Our Established Church," quoted certain figures from the report of the Comptroller of New York. Father Hecker denied the correctness of the quotation. On being referred to the exact page, he declared that it was not to be found there. But on being personally shown it, he declared that the Comptroller's report was "notoriously a forgery!" But the author of the "Popular History of the Popes," like Father Hecker, merely denies. He cannot sustain his point by evidence. But they equally rely on a fact in metaphysics, that the strongest faith is somewhat shaken by a reiterated denial. A suspicion enters the mind at once, and it is never wholly removed from it.

But thousands never question the veracity of such writers. They do not, like Protestants, read both statements. They are convinced beforehand that the one great oracle of truth in New York is Father Hecker. After that, of what use is nugatory argument. Archbishop Whately rehabilitated the character of Judas; M. Chantel has now rehabilitated that of Alexander VI., and it only remains for Father Hecker to rehabilitate that of the devil.

The great organ of the French *ultramontanes* is the *Univers*. Its editor, M. Veuillot, is a model member of the party. Not long since, he rehabilitated the very damaged reputation of Cardinal Dubois. Now, to his contemporaries this statesman was an ignoble presentment of the basest vices, and deficient even in patriotism, being more than suspected of treasonable connections with England. Not a single priest could be found to pronounce a funeral discourse over his remains. Now, however, M. Veuillot discovers the virtues of the Cardinal, reversing Shakespeare's statement:—

"The evil which men do, lives after them;  
The good is oft interred with their bones."

But the audacity of a genuine *ultramontane* is unparalleled. He considers his unsupported *ipse dixit* a sufficient argument against all the world. Thus Father Bothala has attempted, on his own authority, to make the Monothelite Pope Honorius, despite the testimony of Councils, and of history, perfectly orthodox. If in the life of the worst man, something can be found which did service to the Church, it is an offset to all the rest. Thus, Cardinal Dubois caused the Parliament of Paris to register the iniquitous bull, *Unigenitus*; therefore, he was a most virtuous and exemplary man. In Spain there are histories in circulation, lauding the assassin of William of Nassau, as a true hero of the Catholic cause. The Jesuits regard Father Garnier, the attempted assassin of Queen Elizabeth, as a martyr. It would be impossible in the space of one short article to recapitulate a tithe of the historical lies wilfully and deliberately written to pervert the mind of youth, found in the textbooks of Romish schools.

The *Monde*, which was so irate with Pere Hyacinthe, recently declared that the Papal Infallibility was accepted by the French Church up to the time of Bossuet! The writer of this statement was a *curé*, and it is impossible to suppose him grossly ignorant of the history of the great Gallican party. Where are the decrees of the Councils of Constance and Basle? Does he forget that the Cardinal of Lorraine, at Trent, in the name of the French clergy, declared that the Gallican doctrine had always been received in France? One hundred years before Bossuet's famous "Four Articles," Francois Veron published his work, "*Regle Generale de la Foi Catholique*," whose orthodoxy is unimpeachable. It established a doctrine identical with that of Bossuet. But it is waste of time to attempt to enlighten those who err wilfully.

We may secure ourselves in a great measure from a liar, by not conversing with him; and from a covetous man, by not dealing with him; but we cannot secure ourselves from the envious.

#### CHRISTIAN USEFULNESS.

God prolongs the Christian's life that he may do good to others, as well as increase in meetness for heaven. The grace of God in his experience is to be exhibited—His light is to shine for the benefit of men. His life is to be spent in doing the will of God. His usefulness will be graduated by His holiness; the highest usefulness is inseparable from a full and entire dedication of soul and body to the service of God.

Prayer in its fullest exercise, and most intimate approach to God, is the pouring out of the desires of a wholly consecrated heart. Such pray in the Holy Ghost. They have power with God, and over men in prayer. Through this instrumentality many are brought to Christ; and the intimate connection between the prayers of devoted Christians and revivals of religion, if not known here in every case, will be clearly shown in the light of eternity.

A holy life will produce a powerful influence for good in the world. In every relation in life, in every position we occupy, we may manifest the grace of God. The spirit of humility, meekness, and love, filling the heart will be clearly seen, and will render our life a hymn of praise to God, while it will reprove sin, and encourage piety among men.

What would Saul of Tarsus have been with his mental vigor, with all his capabilities and opportunities, without the grace of God? What was Paul the Apostle with that grace? If he labored more abundantly than the other apostles, he says "Not I, but the grace of God in me"—"by grace I am what I am"—"Christ liveth in me." Grace sanctified his talent, and gave it a right direction. He consecrated all his powers to Christ; he counted not his life dear to himself—to him to live was Christ, and so he became a powerful illustration that we may glorify God in our body and in our spirit, may do his will on earth as angels do it in heaven.

In such an earnest, holy life, we shall fulfill its great mission, and our labor shall not be in vain in the Lord.

#### WOMAN AT WESLEYAN.

An extract from a poem on "College Life," by Rev. W. F. Crafts, read at the Boston Wesleyan University Club Dinner, Dec. 27, 1871.

Thou new departure of Old Wesleyan,  
All hail! all hail that shall be queens hereafter!  
The sign of "No admittance ladies," falls, and then  
The line, "Thus far, O woman's brain, you go—no farther."  
Our queens of Sheba seek no more in vain  
For wisdom at the shrine of Alma Mater.  
Like Twist of Dickens, when they "ask for more"  
Of solid culture—theirs is all our store.

Here comes the ladies—Quit your smoking, boys,  
And hide your horns and stop your barbarous bawling.  
No scarecrows now, half-dressed and full of noise,  
Spend day and night in Cain and wild oats raising;  
No greasing, salting, screaming, guzzling joys,  
No dinner grab-game when those eyes are gazing;  
But Joy with Courtesy shall take his seat,  
And Taste with Knowledge walk the college street.

The minds of base-ball shall have less of care,  
The moustache—"mine aside" much more attention,  
And careless boys in dressing up the hair,  
Put Absalom in all his glory out of mention:  
The "Cultivating Season" last the year,  
With all its sweet and courteous inventions;  
And in our future suppers you shall see  
Miss Smith, A.M., and Mrs. Brown, D.D.

#### HOW TO FIND PEACE.

Our real misery is that we do not know either ourselves or God. Of ourselves we have good thoughts; of Him hard thoughts. Christ's life and death meet this; they bring proof that there is no hope for man in himself—every hope for him in God his Saviour. God, however, as He is the true God, can only deal with realities. He occupies Himself with what really is. We must, therefore, come to Him as we really are. Come to Him pretending to be what you are not, and there can be no true peace. For God will not deal with you on the ground of pretences. Come to Him as you really are; God will go with you to the very bottom of your misery, and because He is God, has grace which will meet your every need. Trust Him, and you have peace. Doubt Him and trust yourself, and you can have no peace, though every ordinance in the world may have been observed by you. "He that believeth on the Son of God hath the witness in Himself. He that believeth not God hath made Him a liar, because he believeth not the witness which God gave of His Son. And this is the witness, that God hath given to us eternal life, and this life is in His Son."—*Jukes*.

#### FAITH IN JESUS.

A few young people who had begun to think that they wanted to be Christians, had gathered one night in their pastor's study. One and another told their temptations, their fears, and perplexities. Then, to help us all, he gave this illustration of faith in Jesus. One dark, stormy night, two persons were traveling on a dangerous road. One, the guide, had been over it before. He knew all its windings, and just where the hidden dangers were. He had power to protect his friend from them all. He loved him and was willing and anxious to conduct him safely to his journey's end. To the

other, the path was wholly unknown. He only knew that the home and friends which he sought lay at its end. But just before him walked the guide holding a lantern, whose light showed him only one step at a time. He bade him fear nothing, but follow closely in his footsteps. He promised that, by so doing, he should be guided safely home. So, though the light shone only on a little of the road, he had full confidence in the power and willingness of his friend to perform all he promised, and trusting to his guidance, took one step at a time. Ever, as he went on, light came for each succeeding step, until the end was reached, and he was gladly welcomed safe at home. So said our pastor, ought you each to trust in that Saviour whom you are seeking. His power and love are infinite. He will surely lead you safely through. — *Morning Star*.

NOT ALONE.—Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill, and his fellows not suffer. They illustrated it thus: "A vessel sailing from Joppa carried a passenger, who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, 'What doest thou, O miserable man?' the offender calmly replied, 'What matters it to you? The hole I have made lies under my own berth.'"

This ancient parable is worthy of the utmost consideration. No man perishes alone in his iniquity; no man can guess the full consequences of his transgressions.

"I AM THE DOOR."—In a town in the north of Scotland some boys were in the habit of meeting together for prayer. A little girl was passing, and heard them sing. She stopped to listen, and thinking it was just an ordinary prayer-meeting, she felt anxious to get in. Putting up her hand, she pulled the latch, but it would not open; it was fastened inside. She became very uneasy, and the thought arose in her mind, "What if this were the door of heaven, and me outside?" She went home, but could not sleep. Day after day she became more troubled at the thought of being shut out of heaven. She went from one prayer-meeting to another, still finding no rest. At length, one day reading the tenth chapter of John, she came to the words, "I am the door." She paused, and read the verse again and again. Here was the very door she was seeking, and wide open, too, and she entered it and found peace.

CALM IN A STORM.—In a gale off the coast, a vessel was driven ashore. Her anchors were gone, and she refused to obey the helm. A few moments more, and she would strike. In the midst of the general consternation that prevailed, one man remained calm. He had done all that man could do to prepare for the worst when the wreck was inevitable, and now that death was apparently near, he was quietly awaiting the event. A friend of his demanded the reason of his calmness in the midst of danger so imminent; "Do you not know that the anchor is gone, and we are drifting upon the rocks?"

His reply was, "Certainly I do, but I have an anchor to the soul."

Blessed are those who are thus anchored within the veil, and who find in the hope set before them, upon which they have laid hold, through storm or calm, a stay, a trust, a refuge ever sure.

EXAMPLE AND PRECEPT.—Whatever good advice you may give your children, if the parents pursue a bad and reckless course of conduct, depend upon it the children will follow the *example*, instead of following the *advice*. They will turn out ill, and probably worse than the parents whose example they are imitating. There are few principles of human nature stronger than that of *imitation*, and where children see a man and wife quarreling, the mother dirty, and the father drunken, and the house uncomfortable—it is not in human nature possible that those children should be, the girls clean and well conducted, the sons sober, honest, and industrious. — *Lord Palmerston*.

WHITER THAN SNOW.—What could possibly be whiter than snow? We are almost ready to say there is nothing. Yet there is something that is whiter than snow. It is the heart that is washed in the blood of Jesus. Turn to the fifty-first Psalm and seventh verse: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes. — *Alcott*.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

Men, in their innovations, should follow the example of Time, which innovateth greatly, but quietly, and by degrees scarce to be perceived. — *Bacon*.

If men would but hate themselves as they do their neighbors, it would be a good step toward loving their neighbors as they do themselves. — *M. Laurin*.

If we thoroughly examine, we shall find that pride, policy, and power are the three principal ingredients in all the disturbance of churches. — *Henry*.

Wisdom and truth, the offspring of the sky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away. — *Robert Hall*.



## For the Children.

## THE ORPHAN'S GIFT.

BY MARIA J. BISHOP.

The following was suggested by the conversation of two children in the Church Home for Orphans:—

Upon my mother's silent breast,  
My little card they lay—  
It told of everlasting rest,  
And resurrection day!

I could not kiss her pale, sweet brow,  
I could not press her hand,  
For mother was an angel now,  
I, in an orphan band.

And hot tears fell so drearily  
Throughout the long, sad day;  
So mournfully and wearily,  
I thought of her away;

And smiled to see my gift depart;  
They told me it should lie,  
Pressed in her hand close to her heart,  
It said,—she could not die!

And when you go to heaven, dear,  
You'll see my little card,  
For mother took it there last year;  
It bears sweet Jesus' word!

## THE FIRST SNOWBALL.

The frost had set in. There could be no doubt of that, for it was very cold, and Harry found, when he was about to wash himself in the morning, that a thick coating of ice was upon the top of the water in the jug.

He broke the ice without much difficulty, and got his washing over as quickly as possible, for his thoughts flew to the slides which were almost certain to be along by the roadside, and he longed to be there himself.

"I wish there were a holiday," he remarked, at breakfast time.

"Why?" inquired his father.

"Because then I could have some good slides."

"You must leave for school a little earlier than usual, and then you can have ten minutes for sliding before you go to school. Only be careful not to be late."

Harry needed no second invitation.

As soon as breakfast was over he looked for his cap and scarf, and started.

Harry had a sister, whom he loved very much, because she was so gentle and kind to him. This sister, Amy, called after him—

"Harry, dear!"

In a moment he went back to hear what she had to say.

"Be careful, Harry. Ice is very slippery."

"Of course it is, Amy. If it were not, what would be the use of my going to slide?"

"Well, take care that you do not fall and hurt yourself."

Harry laughed at that.

"If I should be such a simpleton as to fall it would not matter. We count upon a few dozen tumbles while the winter lasts, and don't mind them a bit."

The next minute he was going joyously along the road, when he soon found a slide ready-made.

O, how delightful it was! A sharp little run, and then a rapid, graceful passing down the slide.

He had only taken a few slides, when he saw a school-fellow coming towards him.

If he could have spared time or breath, he would have said—"What does he want here?" But as it was he did not say it—he only thought it.

He who was coming was no favorite of Harry's. The two boys often had a small quarrel. How was it? Well, perhaps both were in fault; but Harry thought all the blame belonged to the other.

"O, here's a fine chance!" cried Sam Smith, as he ran toward the slide. "Look out, Harry; I am coming."

Of course he had a right to come; and one slide can accommodate half a dozen boys easily enough; so Harry ought not to have minded. And yet he did.

"Play fairly," said Harry, and this was his only greeting.

"Fairly! Who could cheat at a slide?" said the other boy.

Harry did not reply, but went down the smooth surface, with Smith after him.

He tried indeed to get before Harry; but Harry prevented that by his quick movements, and all Sam could do was to go close behind Harry.

At last he came too close, and whether he did it on purpose, or it was only an accident, no one but Sam knows; but he tripped Harry up, and both of them fell upon the slide. Harry's head came down rather heavily, and he hurt his back. Sam sprang up at once.

"Are you hurt, Harry? How tiresome that such a thing should happen! Jump up, lad. Let me help you."

"What did you do that for?" said Harry, angrily.

"You don't suppose I tried to do it?" said the other.

"Yes, I do."

"Well, never mind. I hope you are not badly hurt. Let me help you;" and Sam put out his hand.

"Leave me alone," cried Henry. "You have done enough to me already."

"Don't be angry, Harry. Come on, or we shall be too late for school."

"Look here, Sam Smith! I shall pay you for this, mind, some day."

"All right; I am not afraid."

Harry's head was bad, but he was not going the way to make it better. He went to school, and attended to his lessons, but he did not feel at all comfortable or good-tempered.

When school was over he watched an opportunity of fulfilling his threat. If Sam had not been very careful he would have been tripped up too. But he was careful. He kept his eyes on Harry, and escaped.

When it was time to go to dinner, Harry said, "You need not think that I shall forget, Sam. I will pay you yet."

Harry was very quiet, and looked so cross, that Amy noticed it, and inquired what was the matter?

Harry told her.

"O, Harry, I am so sorry. Let me see if your head is hurt. Yes, here is a large bump as big as a nut; but it will soon be better. You know you said you would not mind a dozen tumbles."

"But I don't choose to be thrown down, though."

"Perhaps Sam did not mean to do it."

"I believe he did; but whether he did or not, I shall punish him for it."

"O, but that is neither kind nor fair, Harry. Do not bear malice. It is not right. You know we are to forgive even our enemies."

"Ah! I will forgive Sam when I have served him out."

Amy was sorry to hear her brother speak so. He was generally very kind and patient, and she could scarcely understand him now. But the fact was that Harry had allowed a bad passion to fill his heart, and he would not let it die out.

He watched Sam for some days to no purpose, and at last his opportunity came.

He got up that morning to find the ground covered with snow for the first time that winter.

"This will just do," said Harry.

"What will do?" inquired his sister.

"Why the snow will do. I shall let Sam Smith have my first snowball."

"Have you not forgiven him all this time, Harry? How unhappy you must be."

"I don't know about unhappy, but he shall have it?"

"I would not be so revengeful, Harry," said Amy, gently.

"That is nonsense! Snowballing is no sign of revenge. It is only fun. He will snowball me, of course, and we shall snowball one another."

But Harry's fun was not of a pleasant kind. Before he went out he looked for a stone, and put it in his pocket.

Several boys were playing in high glee when he got into the street. They began to throw snowballs at him, but he took no notice of them. He saw that Sam Smith was among them, and he took out the stone from his pocket, and made a hard round ball of snow around it. Then he took a sure aim. Sam saw it coming, and stooped; but not in time, for the ball struck him so hard that he fell. The next moment Harry saw that he had hit him in the eye, and that his eye was bleeding.

It was strange how immediately all the passion died out of Harry's heart. He would have given all he had never to have thrown that ball. He went to Sam at once.

"O, Sam, forgive me! What a wretch I was! Come home with me, and let my sister bathe your eye."

"It is not likely that I want to come to your home," said Sam.

But Amy had seen it all; and she came and asked Sam to come. So he went; and she soon made him feel better.

"I hope you are satisfied now," said Sam, whose face was swollen very much. "I shall have a black eye for some days, I suppose."

And he had. But I do not think it made him feel as bad as it made Harry.

"I have heard that revenge is sweet, but mine was bitter enough," said Harry.

"I think we should try to be like Jesus, and then we should never feel it," said Amy.

Harry and Sam are good friends now, and Harry is very careful not to encourage bad feelings in his heart ever since that first snowball. — *Christian World*.

## NAMES OF THE STATES.

A correspondent inquires why the States are called by their present names, and what their derivation and meaning:—

**Maine**—So called from the province of Maine, in France, in compliment to Queen Henrietta of England, who, it has been said, owned that province. This is the commonly received opinion.

**New Hampshire**—Named by John Mason, in 1639 (who with another obtained the grant from the crown), from Hampshire county in England. The former name of the domain was Laconia.

**Vermont**—From the French *verd mont*, or green mountain, indicative of the mountainous nature of the State. The name was first officially recognized January 16, 1777.

**Massachusetts**—Indian name, signifying "the country about the great hills."

**Rhode Island**—This name was adopted in 1674 from the Island of Rhodes, in the Mediterranean, because of its fancied resemblance to that island.

**Connecticut**—This is the English orthography of the Indian word of Quon-eh-ta-cut, which signifies "the long river."

**New York**—Named by the Duke of York under color of the title given by the English crown in 1664.

**New Jersey**—So called in honor of Sir George Carteret, who was governor of the Island of Jersey, in the British Channel.

**Pennsylvania**—From William Penn, the founder of the new colony, meaning "Penn's Woods."

**Delaware**—In honor of Thomas West, Lord De-la-Ware, who visited the bay and died there in 1610.

**Maryland**—After Henrietta Maria, Queen of Charles First, of England.

**Virginia**—So called in honor of Queen Elizabeth, the "virgin queen," in whose reign Sir Walter Raleigh made the first attempt to colonize that region.

**North and South Carolina** were originally in one tract, called Carolana, after Charles Ninth of France in 1504. Subsequently, in 1665, the name was altered to Carolina.

**Georgia**—So called in honor of George Second, of England, who established a colony in that region in 1732.

**Florida**—Ponce de Leon, who discovered this portion of North America in 1519, named it Florida in commemoration of the day he landed there, which was the *Pasqua de Flores* of the Spaniards, or "Feast of Flowers," otherwise known as Easter Sunday.

**Alabama**—Formerly a portion of Mississippi Territory, admitted into the Union as a State in 1819. The name is of Indian origin, signifying "here we rest."

**Mississippi**—Formerly a portion of the Province of Louisiana. So named in 1800 from the great river on the western line. The name is of Indian origin, meaning "long river."

**Louisiana**—From Louis Fourteenth, of France, who for some time prior to 1763 owned the territory.

**Arkansas**—From *Kaŋsas*, the Indian word for "smoky water," with the French prefix *arc*, "bow."

**Tennessee**—Indian for "the river of the big bend," i. e., the Mississippi, which is its western boundary.

**Kentucky**—Indian for "at the head of the river."

**Ohio**—From the Indian, meaning "beautiful." Previously applied to the river which traverses a great part of its borders.

**Michigan**—Previously applied to the lake, the Indian name for a fish weir. So called from the fancied resemblance of the lake to a fish-trap.

**Indiana**—So called in 1802 from American Indians.

**Illinois**—From the Indian *Illini*, men, and the French suffix *ois*, together signifying "tribe of men."

**Wisconsin**—Indian term for a "wild-rushing channel."

**Missouri**—named in 1821 from the great branch of the Mississippi which flows through it. Indian term meaning "muddy."

**Iowa**—From the Indian, signifying "the drowsy ones."

**Minnesota**—Indian name for "cloudy water."

**California**—The name given by Cortes, the discoverer of that region. He probably obtained it from an old Spanish romance, in which an imaginary island of that name is described as abounding in gold.

**Oregon**—According to some, from the Indian *oregon*, "river of the West." Others consider it derived from the Spanish, *oregano*, "wild marjoram," which grows abundantly on the Pacific Coast. — *Exchange*.

## ANSWER TO ENIGMA, NO. 22.

"Mind not high things, but condescend to men of low estate." — Romans xii. 16.

LYMAN F. FRANCIS.

## A WORD FOR ALL MASSACHUSETTS TO READ.

The Executive Committee of the State Temperance Alliance issue the following Address. It is a very important document. It shows that this body is far from surrendering to the present apathy of parties and the public. It confesses the state of affairs, and girds itself for greater duties. It is the cry of the hour, Vote as you pray. It was prepared by H. D. Cushing, esq., one of the most generous, most wise, and most laborious friends this cause has in all the land, and was unanimously adopted by the Executive Committee at its last regular meeting.



*Address of the Executive Committee of the Massachusetts Temperance Alliance to the Prohibitionists of Massachusetts.*

In view of the trust you have confided to us, we deem it our duty to express our conviction that the Temperance cause cannot be sustained under the present laws of the State. It is our duty to report to you that the liquor traffic is regaining what it had lost; that the laws do little to restrain it in most of our cities; that the open traffic is extending to the towns; that the sale and use of liquors have nearly doubled, and are likely to increase.

We are told to use moral means, and educate the people. We are doing, and shall do all we can in this direction. But the liquor traffic is doing more. Its educational forces are greater than ours. It has thirty millions of capital. It has more than ten thousand places of sale. It has many thousands of employees, and millions of income. All these are as truly educational forces as any we can use. Its income pays these thousands of dealers to lecture for the traffic, while you pay six or eight men to lecture against it. This demoralization has been largely increased by the beer legislation. The active forces of the enemy are greater than yours. The battle is against you.

What shall you do? We answer, *Add your vote to what you now do.* You can vote down the educational forces of the traffic. You can vote its capital into other departments of trade. You can vote down its places of sale, its thousands of lecturers, and its millions of income. YOU, you who wish it done, are enough to do it. The traffic can bid some twenty thousand votes for the present policy. You can give more against it. Do it, and party is yours. Neglect it, and party is the slave of your enemy.

We know well that moral forces must be the basis of every effort, but we also know that the Temperance cause must be sustained at the polls, or sink far below its present position.

Aside from law your votes would do more than all you now do. Your votes would take from the traffic, and array against it the all-pervading influence of fashion, a power more potent than law. Among educational forces the ballot is becoming more and more powerful. More and more it is becoming the standard of right and wrong. More and more it forms the character of the people. Nothing in morals, nothing in government can stand against it. *You must use this force.* If not, the dram-shop must be second, if not first, among the educational institutions of the Commonwealth.

Now, when no election is pending, we deem it our duty to lay before you this plain expression of our views. We hardly need add that the Alliance will not be politically silent or neutral. We not only say that no legal protection can be gained, but that present moral effort cannot be made effective unless the cause is sustained at the polls.

Party respects nothing but votes. For votes, it sells your legislation and your laws. For votes, and for votes only, will it revoke the sale. The beer legislation which it gave for two members of Congress in Boston you must redeem with three. When your votes pay, party will do your will. Before that, never.

No moral means, no educational agency, can be spared or abated. The ballot will strengthen them all. To YOU, therefore, to you, whose judgment and sympathies are with us, — to you, who know the comparative insignificance of other State issues, — to YOU we appeal to sustain your faith by your votes. We must meet the enemy in every field; but, depend upon it, the ballot-box, the highest of earthly tribunals, is the place where the fate of the cause must be finally decided.

#### MAINE STATE COLLEGE.—ORONO.

So important in the minds of the most enlightened statesmen did the education of the industrial classes appear, that in the height of our civil war a bequest was made to the several States, by our national Congress, from our public lands, of a domain, which, in the aggregate, exceeds in extent the area of Massachusetts, Rhode Island, and Connecticut combined, for the endowment of industrial colleges.

The State of Maine has accepted her part of the endowment, and has cheerfully afforded the means to commence the grand enterprise.

Most of the States have applied this fund to establish a department of practical scientific education in some existing literary institution. Maine, alone of the New England States, adopted the bolder policy of establishing a college on an independent basis, which is evidently most in conformity with the design of the act of Congress in which the grant is made.

In this institution thus organized, there is no invidious distinction between those pursuing different courses of study. All are subjected to the same requirement of manual labor, and all are under the same discipline of practical study. There is no need of costly machinery for physical exercise, which has no profitable result aside from the muscular development. No gymnasium with its questionable evolutions, no boat-club with its more questionable associations is required for our use. On the contrary, we here find a value in muscular activity, that can be rendered useful in its training, and thus made more capable of ultimate utility. Not under bondage to any old institution, nor constrained into antique forms by a spirit of servile imitation, we can gather what we will of the lessons of experience, and rejoice in the fresh vitality of youth.

Mistaken views are widely extended of the real design of this college. Many suppose that here only practical farming is taught, or those studies pursued which are directly connected with agriculture.

Our object is to give to all our students a liberal education, which shall fit them for any industrial pursuit, for the farm or the workshop, or any honest business of life. While the labor is eminently practical and educational, the course of study is comprehensive and thorough.

It embraces all the studies taught in our best colleges with exception of the Greek and Latin languages, and devotes the time usually spent in classical studies to the natural sciences, as these afford equal mental discipline and far more practical utility.

A good beginning has been made; the beautiful location on the waters of the Penobscot, the convenient buildings, the excellent farm, and the moderate expense, part of which is paid by the labor of the student, ought to attract to this place the enterprising young men of the industrial classes; and we know no good reason why young ladies may not be welcomed to the free furnished rooms, and free tuition of the Maine State College.

C. F. A.

#### SOUTH CAROLINA CONFERENCE.

Correspondence.

A most pleasant session of this Conference has just closed in the Centenary Church in this city. Bishop Simpson has presided, and is improved in his health. An unusually large number have received orders, and been received on trial. There has been an increase in our membership, despite all the efforts of wicked men to hinder us, of sixteen hundred, and forty-six new churches. Our educational interests are prospering in all parts of our work.

Among the many visitors we may mention Bros. Rust, Barrows, and Fuller. The memorial services in memory of our deceased members, was one of unusual interest. Bishop Simpson presided, and spoke with more than his usual power. During this, a tablet, erected to the memory of the late pastor of the Church, was unveiled. It is by far the finest one in the city. Well does Rev. Timothy Willard Lewis deserve such a monument, and in such a place, for no man has done more for our Southern work.

Delegates to General Conference, Bros. A. Webster and J. B. Middleton; reserves, E. W. Jackson and H. J. Fox.

CHARLESTON, Dec. 22, 1872.

#### Our Book Table.

**CHARTS OF CLASSIC ART.** This is the title of a new work, occupying a new field in literature, by Prof. G. Cooke. The aim of the work is concisely expressed thus in the introduction: "This work has been prepared that it may, in the parlor, the study, the school, present to the eye and the mind simultaneously the monuments and facts around which discourse upon the Fine Arts naturally revolves." Another brief quotation from the introduction further elucidates the character of the work: "The place which the Fine Arts hold in human history, their relations to general culture, to social and political science, as well as to the elevation of taste and morals, can be but imperfectly understood, when the very names of Antique, Medieval, or Modern Art are scarcely known." The typographical merits of the book, and the beautiful photographs it contains, as well as the information it embraces, not to speak of its literary excellences, render it one of the most attractive and timely books of the season. We learn that the Holiday edition meets with very rapid sale. It is published by the author, No. 2 Studio Building, and sold only by subscription, or at his office. Price \$5.00.

**SHAW'S COMPLETE MANUAL OF ENGLISH LITERATURE** (Sheldon & Co.), though somewhat pretentious as a title, is yet not so badly a misnomer as the titles of some other "complete manuals." It is really a fairly complete manual, and in its critical estimate of the ability of the various writers of whom it treats, appears to be in the main judicious. The style is sometimes open to criticism, as witness some remarks on John Webster, p. 163: "His terrible and funereal Muse was Death; his wild imagination reveled in images and sentiments which breathe, as it were, the odor of the charnel-house; his plays are full of pictures, recalling with fantastic variety all associations of the weakness and futility of human hopes and interests, and dark questionings of our future destiny." While it may be questioned if such extravagances of style as the above are admissible in a text-book for the use of students in seminaries and colleges, the book is, as a whole, of great value, and perhaps has no equal of the same size. In mechanical execution, the work is disfigured by the far too common wretched affectation of old-style type, in this case a little too much worn.

**THE SCIENCE OF GOVERNMENT**, by Joseph Alden, D. D., LL. D. (Sheldon & Co.), is another title, so pretentious as to be calculated to mislead. It is, however, a very useful little book, conveying a fairly clear idea of the government of the United States, and of the several States, and it would be well if it were introduced into all our common schools. Though it is far from being a full and exhaustive treatise upon the "Science of Government," it is better fitted for its place as a text-book for use in common and high schools than any other book of the kind we have met.

**SERVING OUR GENERATION, AND GOD'S GUIDANCE IN YOUTH**, Two Sermons, by President Woolsey (C. C. Chatfield), should be put into the hands of every young man. They teach a young man how to cleanse and direct his way by taking heed thereto, according to the word of God. They are calm, strong, edifying. He tells the youth how to learn their calling, by waiting on the Lord in humility and courage. These are timely words to many a youth, who, emerging into manhood, does not know what to do with himself. Read them, young man, and weigh them well:—

"Among those things which you may refer to God, and for which especially you will ask counsel of Him, I mention several by themselves. One of these is the choice of a profession or calling. These are the names which we give to one special life-work, to those branches of labor which we declare ourselves to have embraced, or to which we regard ourselves to have been called or summoned. But whence does this call

proceed, except from Him who has endowed us with our gifts, and has bestowed upon us our opportunities? The call can proceed from no other source. Society sometimes undertakes to come between the free choice of the individual and the pursuit of many of the vocations. It obstructs the way for persons of a certain rank or birth, or it even judges of the qualifications of men for the pursuits of life, and either opens or shuts the door according to such an estimate of fitness. But in our land every calling is open to every one, and it is easy to pass from one calling to another, if success do not attend our first efforts. So much the more need for every young man to ask himself what he can do best in the world, and how best he can serve God and his generation. And shall he ask himself without at the same time asking One who knows him better than he knows himself? Shall he come to a point in his way, where a decision may involve a complete failure or the largest success, and not take counsel of the Oracle which no prejudice can misguide, and no ignorance can blind? If he fails to say, 'Father, be thou my guide in choosing my life-work,' on what other occasion can he ask, or expect to have that counsel imparted to him? Or will he say that by a sober estimate of his powers and his chances he is led to one choice rather than another,—that his decision is so clear that he needs no counsel? I reply, if he has asked for guidance, and done his best towards forming his decision, he needs to do no more. But if he has felt no desire for aid from heavenly wisdom, how can he look for it when he enters upon the dry and perplexing duties of his vocation? What right will he have to appeal to the fatherly protection of God, when cares annoy and burdens weigh down his heart, if he chose it without being chosen himself for it? Much of our ill success proceeds from our original wrong choice of our profession, and many of our mistakes in choosing proceeds from the want of that sure eye, that unbiased discernment which God, in His unseen, undiscoverable way, can give us.

"On the other hand, let a young man start in his career with humble, childlike petitions for guidance, that he may make no mistake in regard to his future calling, that he may not rashly intrude into a place which is not properly his, nor shrink in self-distrust from one which he can fill, nor be led astray by self-indulgence or covetousness or ambition into a field whence he can reap only self-dissatisfaction and the self-reproach of having wasted his powers—let a young man, I say, sincerely put up this prayer, and the very temper which it implies will calm and balance his mind, so that neither excited desire, nor fear, nor exaggerated hope will influence his counsels. His spirit of itself will be a check on a wrong choice, inasmuch as the eye of his reason will be clear and dispassionate. But is this subjective state, this action upon himself, all? So the Atheist must say, and so the Deist, who worships a distant and unknown god. And they must add that the noblest results for character and life have come from a vain dream, from a senseless faith in Providence, as a power that 'shapes our ends, rough hew them how we will.' But we, who cannot refer such beneficent effects to falsehood, see in the very constitution of our nature, which craves for and runs after the help of God, a pledge that He is willing to be our guide, that He has a direct agency in moulding our counsels and our lives for the best ends, if we will only let Him."

He also shows how like requests and submission will guide us into correct doctrine. Let every young man read this little volume.

**A HISTORY OF PHILOSOPHY**, from Thales to the Present Time, by Dr. Friederich Oeberweg, translated by Geo. S. Morris, A. M., Professor of Modern Languages in the University of Michigan, with additions by Noah Porter, D. D., LL. D. Vol. I. Charles Scribner & Co. This elaborate resume brings the history of philosophy down to the fifteenth century, just before the Reformation gave it a new departure. It summarizes the Greek writers, giving the contents of their writings, their drift and spirit. It also attaches to these, interesting memoranda as to their personal history, and their times. Its second part traces the Christian Idea as revealed in and by Christ, and its workings in Greek and Jew, and down the ages. It says, "Christ was not so much the teacher and founder, as the contents of Christianity." It continues the history through Anselm and Augustine, to Thomas Aquinas, Duns Scotus, and Abelard, and shows that the debates of the Middle Ages were not so meaningless as some imagine. Art and Architecture reached its climax then; no genius in painting, sculpture, or building, whether of Gothic, Byzantine, or Duomo style, even equaling the products of the 12th and 13th centuries. So this shows that philosophy was keen and clear, and that many a bright thought came from the Scholastics, whom men mock that can never bend their bow. The influence of Aristotle alone made their strength weakness. The connection of these double-headed Greek fountains with all philosophic thinking, is strangely evident in these pages. The Greeks who fed the fountains, Plato and Aristotle, the fountains themselves, and the streams that thence have wandered through the ages, are here brought to view. Every philosopher to-day is an Aristotelian or a Platonist. So is it likely to be unto the end. This work should be made a part of college reading, if not study, and every minister will have his mind braced and broadened by its faithful perusal.

**GUTTENBERG, AND THE ART OF PRINTING**, by Mrs. Pearson, is an elegant and useful work, got up in Hurd & Houghton's best style. It is full of admirable pictures, and makes a fine gift-book for the holidays. It is for sale by J. P. Magee.

**The Ladies' Repository** opens the year with a brilliant number. Its two steel engravings are of the best sort; one of those rich Swiss pictures, and a superb portrait of Dr. Durbin—we almost wrote Bishop Durbin, as we often forget ourselves in speaking to him, and thus address him; he, like one other man, it seeming to us, of the generation ahead, having missed that position to the great harm of the Church. Durbin and Raymond were both made for the presidency, and would have exalted the Church had she been wise enough to have thus exalted them. But his portrait, by Dr. Wiley, does him as much justice as his portrait on steel. It is an appreciative and able summary of a great man and a great life. In his sphere he stands alone. He is first in the history of the Missionary Society, unequalled and alone. The other papers are lively. Dr. Charles Adams tells the story of Margaret of Navarre; Dr. Fry a pretty Christmas tale. Mrs. Willing pleads earnestly for economy and liberality. The other articles are good. There is one fault with *The Repository*. It does not pay quite money enough for its leading writers. There are some of a high rank in the Church that never appear in its columns. Edward Eggleston, Addie Trafton, L. T. Townsend, Abel Stevens, Dr. Whedon, Anna and Susan Warner—all these should be in its pages. It should get these into its columns at any price. So it should Mrs. Prentiss and other famous pens outside of the Church. It is first-rate as it is; only let it go on unto perfection.



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BOSTON, JANUARY 11, 1872.

**TERMS, \$2.50 per year. Clergymen, \$2 — in advance.**

*Any person wishing the direction of his paper changed should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. The list is kept by towns, and it is important that the above directions be complied with.*

This key-note of the Gospel of Christianity means something, means much. What does it mean? This: God demands of his creatures conformity to His nature. That nature is pure. The beasts and birds and creeping things, and trees and stones, every creature of God, was required to be without spot. They must be pure according to their being, not with the conscious purity of God, or His chief creation, man, but with the actual purity of those who do not depart from the law of their being. "Very good," pronounced over them, meant exactly after the law of their creation, as an artist might say of his picture, a carpenter of his house. "Every creature of God is good," says the Spirit, at the close of inspiration, confirming the fact announced before its beginning.

\* **THE LAND OF THE VEDA:** Being Personal Reminiscences of India, its People, its Castes, Thugs, and Fakirs, its Religions, Mythology, Principal Monuments, Palaces, and Mausoleums, together with the Incidents of the great Sepoy Rebellion, and its Results to Christianity and Civilization; with a Map of India, and 42 Illustrations. Also, Statistical Tables of Christian Missions, and a Glossary of Indian Terms used in this Work and in Missionary Correspondence. By Her. Wm. Butler, D. D. 1 Vol. 8vo., pp. 880. Carlton & Lenahan.

One of the rare merits of this volume is its Christian faith. From its first page to its last, it glows with this lustre. Another, is its attendant proofs of the Christian progress. It contrasts the Lucknow which Bayard Taylor dared not describe, with the Lucknow that is already feeling the effects of Christian law and authority, curbing and cleansing its open abominations. It shows what the Methodist, and other churches are doing in India, and proudly answers the paltry prattle of the Buddhists of Boston, Toledo, and New York, and their infidel associates of the press and the platform, as



to the growth and influence of Christianity in India. Let the worshippers of Keshub Chunder Sen read this glowing and just tribute to the influence of the Christian missions in India. Copies of it should be sent to all such papers as the *Infidel Index*, *The Radical*, *The Golden Age*; and even the *Register* might find in this answer to Charles Wesley's "Hymn for the Mohammedans," a premonition of a like answer to the same prayer in Boston.

The illustrations are well done, many of them in steel, some of them admirable, as the "Tag, or Tomb of the Mogul," and "Preparing to Burn a Widow." It is an honor to our Church, in its matter, spirit, and appearance. It is destined to have the large sale it deserves.

#### WOODMAN, SPARE THOSE TREES.

Folks are beginning to open their eyes as to the denuding of our hills of their splendid forests. The country is getting as bald as Europe. We have long pleaded for the State to interfere to prevent this barbarism. Every new State should order every new township to appropriate not less than one hundred and sixty acres of original woodland, in its centre, for a park. It will be priceless to the next generation. *The Evening Post* and the *Tribune* have lately come to the rescue, and now *The Golden Age* begins to be worthy of its golden name, in advocating the same reforms. Hear it men of Maine, and make of your Aroostook, Number Nines, and other uncut sections, if such there be, your future paradises. Michigan, New York, and other States, should give heed to these wise words:—

"One of the hard things for our prudent, thrifty people to learn, is the climatic value of forest trees. The first thing the old settlers did was to destroy the forests; and their descendants in most places still value trees solely for the wood they will yield. But the more enlightened agriculturists begin to see the fatal mistake made in robbing the hills of their natural covering, the sources of moisture, and the attractors of rain. The forests are not only fertilizers, but also the irrigators and reservoirs of a country. In New England, and some parts of the West, the farmers are planting trees to restore the fertility of the soil, and prevent the distressing droughts of summer. The history of the Isthmus of Suez has taught us a striking lesson in this respect. A few years ago, the whole region through which M. de Lesseps's famous canal now passes hundreds of richly-laden vessels, was a sterile desert—the rain-falls amounting often to less than an inch during the year. There were no trees to be seen far or near. When the energetic Frenchman began his gigantic enterprise, he at once directed thousands of trees to be planted in proper localities; they grew up, thanks to careful irrigation, and now the astonished eye of the traveler beholds blooming prairies and stately forests, where once all was waste and wild desert. But a still greater change has come over the climate; rain falls now frequently and abundantly, the soil produces richly; and if that man is to be counted a benefactor who can make a blade of grass to grow where none could be raised before, true glory belongs to him who has thus created, as it were, a fertile land, capable of maintaining thousands of industrious and happy citizens."

Northampton, too, had a superb piece of original woods, near the Insane Hospital. She let somebody put a saw-mill under them a few years ago, and they are gone. She was more insane in the last ten years, for a few dollars, than any of those inmates. Acres of splendid woods have been lately slaughtered about Boston, which she will yet be glad to give thousands to get back. When will the people learn wisdom, and value the trees at their true worth, not for firewood, but for civilization?

#### MRS. MAGGIE VAN COTT IN WISCONSIN.

(Correspondence.)

I met sister Van Cott at the Cotton Street Church, in the city of Fond du Lac, situated at the foot of Lake Winnebago, as its French name imports, and on the Northwestern Railroad, last January. She remained with this feeble and embarrassed church, Rev. W. H. Window, pastor, for two months. As one result, Bro. W. was able to report an increase from 68 to 237 members, and a chronic church debt paid. But this, as gratifying as it was, was but a part only of the fruit of her marvelous labors in that thriving city. Many of her converts joined other churches. Division Street showed a rise from 254 to 288, though its pastor, Bro. H. C. Tilton, was sick a portion of the year. Others were from the country, and returned to their rural homes on the prairie or in the timber, happy in God, and to strengthen His holy work in their vicinities. These happy results were partly due, not only to the hearty support and co-operation of Bro. W., but also of the Rev. H. S. White, formerly of the Providence Conference, and now the Presiding Elder of the Fond du Lac District, and who resides in this city. He gave her his entire moral support, and was permitted to rejoice in a gain for his district of 327, with financial improvement, likewise.

In April, I again met sister Van Cott in the beautiful

city of Oshkosh, eighteen miles from Fond du Lac, on the western shore of Lake Winnebago. It is the centre of the immense lumber business of Wisconsin—the Bangor of the Northwest. Here she labored several weeks at the First Church, Bro. W. P. Stowe, pastor. Bro. Stowe entered heart and soul into the work with her. As a part of the results, Bro. S. was able to report an increase from 175 to 402, making the First Church, at Oshkosh, numerically, the strongest Methodist Church in Wisconsin; and the Second Church, Bro. J. Anderson, showed a rise from 51 to 123. Among her converts at Oshkosh, was a cousin, whom I had not seen for forty years. He was before a pillar of the Church, but like the pillars of some other churches, he stood on the outside. She brought him in, and he is a strong man, in more senses than one—a worthy descendant of a pious ancestry, now enjoying the blessing promised, Ec. xx. 6, and elsewhere.

From Oshkosh, and its precious and its sweet memories, she went to Appleton, on the Fox River, the seat of the Lawrence University, of which Dr. G. M. Steele is President, and Bro. Geo. C. Haddock was the pastor of the church. Of the result of her evangelical labors in this fine University town, I am not informed, only that Appleton showed a gain at the close of the year.

I again met sister Van Cott at our District Preachers' Meeting, in the beautiful little city of Beaver Dam, on Wolf River, Dodge County, and about ninety miles from Sheboygan, November 21 and 23. Our brethren here, under Bro. A. A. Reid, pastor, have lately built a fine church of our cream colored brick; but the basement only of which is finished. Here we held our meetings in the morning, while sister Van Cott held her meetings afternoons and evenings. She remained here about a month; and as the result, about one hundred have joined the Church, among whom are some strong men, who have brought with them \$200,000 worth of property.

Fourteen miles from this city, on the Sheboygan and Fond du Lac Railroad, is a smart, lively little village, with three churches, and sundry mills and stores, which rejoices in the historic name of Plymouth. It is within the bounds of the Greenbush Circuit, Bro. E. H. Bronson, late a soldier in the Federal army, preacher in charge. Though there was not a single member in the place, Bro. White thought there ought to be; and with his accustomed faith and enterprise, he thought that if he could build a church in County Street, in the opulent and aristocratic city of New Bedford, and another in the University town of Ann Arbor, Mich., he could also build one in Plymouth, Wis.

"It was no sooner said than done." The church went up in the very heart of this flourishing little community, with a spire surmounted with a large gilt cross, indicating the kind of doctrine to be preached within. It was dedicated last Wednesday, the 20th. Sister Van Cott, with Bro. White, was present. But with the thermometer rapidly falling to 25 below zero at night, all the preachers present fled, and left her alone among strangers. She remained till Monday morning, the 25th, when she left for Columbus, which has also lately been one of the scenes of her successes and triumphs. As the result in Plymouth, with not a peg to hang anything on, she raised \$1,000, saw some of the hardest cases "of eyes unused to weep, in tears," eleven forward for prayers, some of whom professed conversion, and formed a little class, the nucleus of a church in Plymouth.

Next week, she will take her departure for the East, to fill engagements in Lowell, and elsewhere; to return, God willing, in June. In July, we hope to see her in the Evergreen City, where the fields are white and ready for the harvest. Brethren, pray for us.

S. W. COGGESHALL.

SHEBOYGAN, Dec. 27, 1871.

DARWIN DESCENDING LOWER STILL.—Mr. Abbot, of *The Index*, has got a prize, he thinks. Mr. Darwin has written to him, approving his creed, saying of his "Truths for the Times," which are very great untruths for all times, "I agree to almost every word." These "truths," Mr. Abbot says, "apply the scientific method to religion." That is, they deny intuitions on which Parker, and Emerson, and Carlyle, and all idealists base their anti-faith, and admit of nothing that cannot be scientifically proven. Mr. Darwin, being nothing if not a scientist, approves of such a mode of religious thought. Of course, both he and his prophet, Mr. Abbot, are "dumbfounded" before certain facts which can never be reduced to the realm of science. The fact of sin in a moral creature, of suffering, of death, the fact even of life, their lower strata of religion, they cannot reduce to science; how much less, deliverance from death, and sin, and everlasting life and love.

This confession will be of value to the admirers of Mr. Darwin. It will show them what manner of spirit

he is of. That he approves of a system of doctrine that denies Christ, salvation, the Bible, the very name of Christianity, that is the most infidel of any scheme afloat; that affiliates with atheism, and never says a word against the abominations of free lust that flourish to-day under these ample folds. Mr. Darwin's view of the origin of man, happily agrees with Mr. Abbot's view of his spiritual state. They belong together. We are glad they have publicly come together. Henceforth one can clearly see that the acceptance of Mr. Darwin's theory of man will lead to the acceptance of Mr. Abbot's; and the acceptance of Mr. Abbot's, will lead to that of Mr. Darwin's. Infidelity and apeishness are acknowledged twins by their own parents.

A correspondent in *The Golden Age* contrasts *The Athenæum* when the Prince of Wales was born, and *The Athenæum* when he almost died. When he was born:—

"Half the day at least, says the editor of the *Athenæum*, we are in fancy at the palace, taking our turn of loyal watch by the cradle of the heir apparent; the rest at our own firesides, in that mood of cheerful thankfulness which makes fun and frolic welcome.

"So spoke, at the Prince's birth, the *Athenæum*—the same journal whose present owner and editor is Sir Charles Dilke, who, during the Prince's recent illness, was attacking the monarchy to which His Royal Highness was heir! The *Athenæum* no longer 'takes its turn of loyal watch by the cradle of the heir apparent'; it no longer 'spends half the day in fancy at the palace'; but, on the contrary, it hopes that no cradle will ever again rock a royal prince, and no palace ever again hedge the divinity of an English king.

"Moreover, in 1841, *Punch* proposed, after the manner of the Orientalists, to weigh the royal babe, and distribute his weight in gold among the people. The *Athenæum* has since weighed the same Prince in the scale of its criticism, and proposed to distribute all the royalties of the whole royal house of England back again among the sovereign people.

"Such is the mutability of human affairs! 'The whirligig of time brings round his revenges.' *Punch* is more of a king than the Prince ever will be. And the *Athenæum*, I hope, will live to print the official message of Charles Dilke (or some companion in republicanism) as the elected president of the British republic."

#### The Primitive Methodist says:—

"Holland has led the way among the European powers, in deciding that it will not maintain two diplomatic representatives in Rome, one accredited to the Pope, and the other to the King of Italy. By 39 votes against 33, the Chamber has decided that the post of Envoy to the Holy See shall be abolished. The Minister for Foreign Affairs strongly opposed the measure as premature. He did not wish Holland to take the initiative in the matter. The Chamber, however, decided against him, though it afterwards showed its confidence in him by voting his Budget without opposition."

America preceded Holland, and all the world will follow America.

The Western thinks *The Methodist* not a Church paper because it climbed up in some other way than by the door, being gotten up in opposition to the Church papers. All of which is true. But we accept *The Methodist* as of the true Church to-day, waiting the good time coming, when its good proprietors shall conclude that they have spent money enough on it, and shall be made part of the New York Publishing Board, of a joint journal which shall yet more perfectly represent the section than either of its papers can now do.

*The Pastor and People*, edited by Dr. Cornell, a Presbyterian divine and doctor, is worth taking, and costs but little, as it is a monthly. It thus speaks of our educational movements. May it be a true prophet:—

"The Boston Theological Seminary is progressing grandly. Much praise is due our Methodist brethren for this enterprise. When the plan is perfected, on the grand scale projected, we shall have a Literary University, a Theological, Law, and Medical School, all combined; and as it will be a live one, it bids fair to throw old Cambridge far into the shade. Our Methodist brethren seem to be doing very much to root out Unitarianism, and overturn Romanism."

"It is a sad experience," says *The Congregationalist*, "for a minister to preach and preach, and never hear an echo." It is sadder for him to hear some echoes. Let him go behind the deacon's, or class-leader's dinner-door, at 12 o'clock of a Sunday, and listen. Would not silence be golden to such speech? Better speak his speech, and take the consequences.

The Oberlin Council had a deal of worry about how to print their members' names, with titles or without. They finally surrendered, and stuck the D. D.'s in. *The Congregationalist* sympathizes "with the brethren of low degree." Better follow our Minutes, which only know the man as his parents knew him; no prefix nor affix. That's the true way out.



The *Atlanta Advocate*, in praising the General Conference papers, chose to inject a word about the *HERALD*, which the *Pittsburg* catches up with an eagerness that shows its fellow-feeling, but which should warn the *Atlanta*. Praise from some sources is the highest blame. It thinks the *HERALD* "does the very best for our Southern work its peculiar views will allow." Of course it does; and that is the best for the work itself, as it will yet allow. Nor is it found fault with by a Southern Methodist Convention for its statements. It has no less than four or five Southern presiding elders who patronize the *Atlanta Advocate*, among its contributors, and not a few of its leading men among the most cordial approvers of all its positions. It stands precisely where it stood under Dr. Cobleigh and all his predecessors, where his heart and judgment, we doubt not, still stand.

It agrees perfectly with Rev. Dr. Matlack, of New Orleans, Rev. Mr. McDonald and Rev. Mr. Lynch of Mississippi, Rev. Mr. Rutledge of Tennessee, Rev. Mr. Spillman of Georgia, Rev. Dr. Webster of S. Carolina, all leaders in the Southern work. The *Atlanta* will find in its own city some of the chief men of Northern Methodism, who stand by the flag of the *HERALD*, hoisted almost forty years ago, and never to be lowered; the complete unity of all disciples in Christ. If it would ring out a few of those bugle blasts, it would find itself both happier and more popular, even, than it is now. It does almost utter this note sometimes, as when it commends the election of a colored bishop, but the string of the tongue is not quite loosed. Cincinnati is more potent than Boston. It must be careful how it sings the praises of the *Pittsburg*. On color that journal is sadly discolored; on caste, it is an outcast. It cannot even rebuke the hotels of its city for refusing to entertain some singers from Georgia, the *Atlanta's* own State, and possibly its own patrons, and it is equally defective when churches or schools are in question. We cannot return its compliment. It does not do the best for the Southern work its own "real views" will allow, for both the brethren of Pittsburg and Atlanta are ahead of their papers. May their journals soon catch up with them.

A Georgia editor has been North, and grown wise. The *People's Defender*, Newnan, Georgia, according to the *Atlanta Advocate*, thus owns up:—

"A recent visit to the Northern States has afforded us a more correct idea of the resources of our brethren over the line than we ever had before. The resources which were at their command in the late struggle will be justly called unlimited and inexhaustible. A knowledge of their wealth, their facilities for manufacturing, and their numerical strength ought to have convinced any practical mind that our struggle for independence was vain. If we had been favored with a personal observation of these before the inauguration of the late war, our judgment would have been convinced that the effort to resist that power would prove ineffectual. It appears strange that the leaders of the South, who were posted, should have been so blind as to hope for final victory. What we have beheld, leads us to believe them the victims of madness."

It should remember that—

"'Twas not our numbers, or our strength  
To us salvation gave."

It was our principles. Had the South been right, she could never have been subdued. Another step it must take before it attains perfection in confession.

Rev. J. S. C. Abbott, the well-known writer, is preaching at Fairhaven, Conn. He says:—

"We are having a wonderful season of religious interest in our church and congregation. I have never known anything like it. Everybody seems interested. Our large church is crowded at prayer-meetings. Sixty-three have already presented themselves for admission to the Church. It is an extraordinary mental phenomenon, one upon which the mere philosopher must gaze with astonishment, to see how profane men, who have been religionless all their lives, and who for years have seldom if ever attended church, are coming out the earnest disciples of Jesus, developing very lovely traits of character, seeking out with Christian love their old friends, to invite them to Christ, and with the boldness, and almost the zeal of Paul, praying and pleading in our religious meetings. There is no noise, no tumult, no mere animal excitement, but a calm, intelligent, and earnest turning to the service of Christ."

The *Register* has not yet published Charles Wesley's fine hymn, except the two lines. Will it not favor its readers with all its verses, or at least the last two?

The Pittsfield brethren propose to build a new house, corner of Fenn and Pearl Streets, of stone or brick, costing not less than \$65,000. Of stone, if possible, we hope. That is a joy pretty near forever. Their lot cost \$21,600, and is very desirable. Mr. Renne is chairman of the building committee. It is a grand movement.

CHEERING WORDS FROM THE PACIFIC.—Will the *California Christian Advocate* please copy. A brother writes from San Francisco, as follows:—

"MR. AGENT. Dear Sir.—For more than two years the *HERALD* has made me a weekly visit, and on renewing my subscription, I would embrace the opportunity to say that I appreciate it more and more, and recognize it as one of the mighty instrumentalities which is to put an end to the reign of wrong of every character, and accelerate the long hoped-for hour, when a redeemed and sanctified world shall, with uplifted and triumphant voice exclaim: 'Hallelujah, the Lord God Omnipotent reigneth.' Yours for the speedy overthrow of the wrong, and the enthronement of the right."

The Oneida brothel is issuing tracts to prove their superior morality over the Mormons. Are they afraid Grant is going to do New York's duty? Next we shall hear of city houses of infamy, protected by city governments, issuing tracts to prove their superior morality. May Grant get at these cities also.

Beef sells for 9 1-4 cents at Brighton, and the best cuts 35 to 37 cents in Boston; a great change in going five miles. There ought to be a strike against the butchers who strike the life out of the cattle, and the money out of their eaters.

Remember Rev. Mr. Dorchester's lectures on "American Unitarianism," on Tuesdays and Fridays, this week and next, and the Monday of the week following, at 12 M., at Association Hall.

Chicago is not dead yet. The *Chicago Pulpit* appears from the ashes with as pretty a face as Cinderella from hers. Its first sermon is by Dr. Powers, an Episcopalian. Its second is to be by Dr. Collyer, who tries to be a Unitarian. Both were brought up Methodists, which probably accounts for their adaptability of notability. Dr. Powers is called "the Ruskin of the Chicago Pulpit," a name derived from his love of nature and art and religion. His Christmas sermon is good and gracious.

A leading Methodist in New York has given \$10,000 to the Missionary Society. There are many who can do likewise. We need Japan opened immediately, and Italy, South America, and Africa reinforced. May his large gift be largely seconded and thirded.

DELEGATES TO GENERAL CONFERENCE:—Texas Conference: Minister: W. R. Fayle; reserve: G. W. Honey.

Louisiana Conference: Minister: L. C. Matlack; reserve: W. M. Dailey.

Mississippi Conference: Ministers: A. C. McDonald and James Lynch; reserves: Moses Adams and J. Wesley Dunn. Laymen: E. Wiley Wells (the District Attorney at Holly Springs), and Mack Robinson.

North Carolina Conference: Minister: W. G. Matton; reserve: Matthew Alston. Layman: John A. Hoskins; reserves: Cyrus W. Alexander, Albion W. Tourgee.

#### PERSONAL.

It was a deserved compliment to Dr. Matlack that he should be unanimously elected as delegate to the General Conference, and is a blessed commentary on the national progress that he should be thus elected from Louisiana and New Orleans. "It does move, though."

Bishop Jones ordained on Christmas day, at Jackson, Miss., 52 deacons and 17 elders. Sixty-nine preachers at one session of the Conference. What hath God wrought?

Rev. Elisha Weaver, Book Steward, of the African Methodist Episcopal Church, has joined our Church, and been made a Presiding Elder in the Mississippi Conference. So they come.

Charles H. Taylor, esq., of Somerville, Secretary to ex-Governor Claflin, and correspondent of the *Tribune*, and editor and proprietor of the new monthly, *American Homes*, is a member of the House of Representatives, and was a candidate for the clerkship against the great "Warrington." But though very good looking, he did not come in, as how could he against such a rival. He is young, and will keep.

Rev. Mr. Bates, of North Easton, a popular preacher, with laborers and capitalists, is also a member.

Ex-Governor Claflin celebrated his retirement from the governorship with a brilliant reception in honor of his successor. Many of the celebrities of the State were present. His graceful lady did the honors of the hour with her usual felicity.

Mr. George S. Richards, son of the late Rev. R. R. Richards, who was for many years a member of the East Maine Conference, has just been appointed to the responsible position of Collector of Internal Revenue for the second district of Virginia, in place of a Mr. Ruth, resigned.

Rev. J. W. Hamilton had about \$400 given him by the Somerville Church, including an elegant study chair. He deserves it. Few of our young men are more modest or popular, and none of the old ones.

Rev. Mason Gallagher, the well-known associate pastor of the Union Emmanuel Church of New York City, has been appointed by the American and Foreign Christian Union as their District Secretary for New York City and State; and Rev. N. P. Gilbert, the oldest Spanish-speaking missionary in the employ of this Society, who has just returned from a residence of eleven years in Chili, South America, has been selected for the New England field. Both these appointments are judicious ones, and will fill again most acceptably two important home-fields of this Society. We cordially commend these brethren to the churches to be visited by them.

Hon. Henry Wilson discoursed on Temperance, at the Temple, New Year's eve, in which he affirmed his belief in Prohibition. He said the sale of liquor is one of the greatest wrongs that can be perpetrated; it should be prohibited by law. So *The Golden Age* will have to retract its statement, that he had rejected this reform. We are glad to chronicle his former faith, and hope soon to see him add to it his former fire.

The portrait of Rev. J. S. Inskip is in the last *Advocate of Holiness*, with a sketch of his life, by Rev. Mr. McDonald. The portrait is excellent; so is the sketch. Less excellent is our brother's statement that "no special result" had attended the usual Boston Methodist preaching to sinners for years. Revivals are going forward in several of our churches all the year, and in most of them much of the year. The goodly meetings held in Bromfield Street are not the only first class meetings in numbers and effect in this city or any other. The *Advocate* is a little zealous overmuch in this particular, a fault to be deprecated as much as being righteous overmuch. It says Bro. Cookman's last words left out through: "I am sweeping the gates, washed in the blood of the Lamb," as if he flew over instead of through the heavenly entrance. This is a good monthly, as is also its elder sister, the *Guide*.

The wife of Col. J. H. Chadwick, of Boston Highlands, died last Thursday, and was buried last Sabbath from the Winthrop Street Church, Revs. Messrs. Cushing, Dinger, Means, McKeown, Upham, and Haven conducting the services. A large audience of leading citizens attended the funeral. Mrs. Chadwick was a lady of pleasant manners and large hospitality. In her sumptuous residence she entertained Bishop Simpson and family on their late visits to this city, and Bishop Clarke at the last session of the New England Conference. She was exceedingly watchful of him, taking cordials and refreshments to the church to him to sustain him during the sessions. She feared he would die before he left her house. She hardly thought she should die herself so soon after him. She died peacefully, trusting in Jesus. Great sympathy is felt for her husband in this sorest affliction of life.

Mrs. Rev. Robert Seney died in Brooklyn, N. Y., Friday, December 30. The *Methodist* justly commends her rare traits of character. Few ladies were better endowed by grace or nature. Her father's home, at Amenia, N. Y., Mr. George Ingraham, was a favorite haunt of Asbury, Garrettson, and other pioneers, and many a quarterly meeting it filled with visitors from a score of miles around. Two early sessions of the N. Y. Conference were held in the place, one of which held a day's session in its spacious kitchen. Ninety itinerant's horses been at one time fed from its fields. There were five daughters, all of a very marked ability, and all gifted in that earliest Methodist day with unusual graces of exhortation. Only one remains. Mrs. Seney when but eighteen years old, entered the itinerancy, and took its hardships, which were sometimes very hard, with undeviating cheerfulness. Her husband became a burning and shining light, and she steadily fed the flame with the beaten oil of a holy and sunny nature. Her last years have been very severe in suffering, but not in disturbance of serenity of soul. Wordsworth's prayer to a maiden was fulfilled in her:—

"An old age serene and bright,  
And lovely as a Lapland night,  
May lead thee to thy grave."

It did not seem old age, for youth and sunshine dwelt ever in her looks and words. She is one of those women like "Mother Taylor," and not a few others, who were "cut out" for a preacher's wife. Her son is the well-known benefactor to Middletown; one of her daughters married James Taft, esq., the equally well-known Methodist layman of Brooklyn, on nearly all our important General Conference Boards in New York, and another, a leading lawyer of Brooklyn, Wm. M. Ingraham, esq. Her funeral was attended by Revs. Messrs. Harris, Hunt, Adams, Stevens, and Kettell, and a large number of our leading members in Brooklyn.



## The Methodist Church.

### MASSACHUSETTS.

**SOMERVILLE.**—The Church in Somerville, Rev. J. W. Hamilton, pastor, has been doing nobly, and the spirit of sacrifice animates every heart. They have recently taken up their collection for the Preachers' Aid Society, and made it double what it ever has been. This, with \$2,000 to Chicago, and liberal presents to the pastor, certainly shows their faith must be strong, by the abundance of their works.

**CONWAY.**—The Methodist Episcopal society held their first Sabbath service in the vestry of the new church, on Sunday, Dec. 17, 1871. The room is about forty feet square, and comfortably seats two hundred and fifty persons. In the rear of this room, and in communication with it, are two smaller rooms, and a closet, with shelves and a sink. The afternoon of the above date was devoted to the first concert of our Sunday-school. It was a complete success. The pieces were well spoken. The Scripture passages, containing the various titles of Christ, were thoroughly committed, and the singing spirited and appropriate.

Tuesday evening following, the ladies of the society held a festival in the same place. Although the evening was stormy, the vestry was crowded. The entertainment was opened with a wedding. The parties were Ira A. Guilford, of Ashfield, and Miss Ella L. Brown, daughter of L. T. Brown, superintendent of our Sunday-school. The pastor of the Church officiated. Supper, and the usual festival festivities followed. The customary grab-bag, fish-pond, and lottery delusions were not employed. The receipts, above all expenses, are \$250. This, with money on hand, gives \$300 in the treasury, to be devoted to the furnishing of the new church. The building is rapidly approaching completion, and will be ready for dedication next February. The meetings are well attended, and a good interest prevails.

The fourth meeting of the preachers of Springfield District was held at South Deerfield, Dec. 12 and 13. Bro. G. W. Mansfield was Chairman, and Bro. S. Ray, Secretary. After a report of charges, essays were read by Rev. G. W. Mansfield, on "Four Days' Meetings," and Rev. W. Rice, on "The Relation of Children to the Church," and Rev. N. M. D. Granger presented an exegesis of Matt. xvi. 18. All these exercises induced discussion. Rev. C. L. McCurdy preached a clear and earnest sermon on the evening of the 12th, on "The Mission of Christ to the World." Rev. Bro. Miller, of the Congregationalist Church, was present at the meeting, and participated in the discussions. The next meeting will be held at Trinity Church, Springfield, commencing on the afternoon of Monday after the first Sabbath in March.

### MAINE ITEMS.

There was a Christmas entertainment at the Methodist Church in Gorham, given by the Sunday-school, under the direction of the efficient superintendent, E. B. Reddon, esq., on Monday evening, Dec. 23. The entertainment consisted of singing, and very appropriate recitations by the children. Old Father Time, with his twelve daughters, enlivened the occasion, and the whole affair passed off finely. At the close of the entertainment, numerous presents were distributed. The pastor, Rev. J. Collins, and family, were generously remembered in the distribution. This Sunday-school is flourishing.

The Methodist society of Cape Elizabeth celebrated Christmas by a Christmas tree, in their church, near the Ocean House. There was singing by the young ladies of the Sunday-school, recitations by the children, and an interesting address by the pastor, Rev. J. Fairbanks. It was a very enjoyable occasion. The society is, we learn, enjoying prosperity.

Another of Maine's distinguished clergymen is to leave the State. Rev. George Harris, of Auburn, has received a unanimous call to become pastor of the Central Congregationalist Church, Providence, R. I., with a salary of \$4,000. Mr. Harris is only 26 years of age, and has been settled in Auburn but two years. May prosperity attend him, although we confess to a little unwillingness to lose our useful ministers from among us. Maine is a great "feeder," in this respect, for other States.

The Free Street Baptist Church, Portland, are putting into their beautiful house of worship a new organ. The builders are Messrs. E. & G. G. Hook, of Boston. This society suffered much from the late terrible fire in the city, but, nevertheless, is still flourishing, as it deserves to.

The annual Christmas festival of the children of St. Luke's Cathedral Sunday-school, was held on State Street, Thursday evening, Dec. 28. A large audience was present, and the whole exercise was extremely interesting. Bishop Neeley made a brief and appropriate address to the children, in which he made the gratifying announcement, that the children of the Sunday-school had contributed \$200 toward the removal of the church debt, since the last Whitsunday. The service concluded with the singing of "Gloria in Excelsis," in which Bishop Neeley rendered the solo with fine effect. The children then formed in procession, headed by the choir, and proceeded to the rear of the church, where a tree bountifully laden with presents was ready to be stripped of its precious fruit. Here all were rendered joyful by the distribution of the gifts, and after an hour thus pleasantly spent, departed to their homes with merry hearts and smiling faces.

The people of West Falmouth are thoroughly alive on the subject of Temperance. The Freewill Baptist Church at Piscataqua Corner was filled to its utmost capacity, on Wednesday evening, Dec. 27, on the occasion of a public meeting of Falmouth Lodge of Good Templars. The exercises consisted of singing by the Lodge choir, declamations, dialogues, etc. The leading feature of the entertainment was a lecture upon the "Nobility of Manhood, and the Duties of Man to his Brother Man," which was delivered by Dr. R. A. Gray, of Portland, a young gentleman of ability and education. The address was a well written production, ably presented, and highly satisfactory to the numerous audience present. It is

hoped that these meetings will be frequently repeated. Never, perhaps, in the history of the State was there a stronger or more urgent demand for earnest, persistent Temperance effort than now. Rumselling is open and defiant, and intemperance, especially among our young men, is alarmingly on the increase. Every effort should be put forth to stop this terrible work of ruin and death.

### NEW HAMPSHIRE.

**SUNAPEE.**—Rev. W. H. Stuart writes: "The vestries of the new Methodist Episcopal Church, Sunapee, N. H., were dedicated on Wednesday, Dec. 27. Sermon by Rev. James Pike. Bro. Pike, though not feeling well, preached an excellent discourse: text, Isaiah lii. 1, 2. We raised nearly \$140 for a new organ. Additions will be made to this, and a suitable instrument purchased. In the evening the ladies held a festival in their vestries. Though the evening was unpropitious, we cleared about \$90. The sum total received and subscribed for our church enterprise in different places, is \$2,579. Of this the Church Extension Society gave \$300. This is generous. We are grateful for this timely aid. Let all the churches help this society to continue such noble work. We have now a place of worship suited to our needs for the present. We need the outpouring of the Holy Spirit, a flaming revival. Pray that we may have it."

**HENNIKER.**—Those acquainted with the cause of Methodism in Henniker, will be pleased to learn that the old parsonage has recently been exchanged for one more commodious and conveniently situated, being directly opposite the church. The unpleasant task of moving was followed by a pleasant surprise and donation.

**AMHERST.**—While the Lord has been reviving His work, and saving souls in the old and quiet town of Amherst, N. H., the people have not forgotten their pastor, but have shown him their good will by Christmas, and previous gifts, to the amount of \$75, a portion of which was a special donation from the young people outside of the Church.

### NEW HAMPSHIRE GLEANINGS.

The Methodist society in Newmarket opened the vestries of their new church on Sunday, Dec. 24. Rev. Wm. R. Clark, D. D., of Boston, preached in the morning, on the "Reality and Necessity of the Scriptures," and in the afternoon, on "Glorifying in the Cross of Christ." The sermons were masterly efforts. It was a great occasion for the society, and it was made doubly great by the preaching of this eloquent preacher. The people will not soon forget his urgent appeal for a spiritual Church, and a divine Christ. In the evening there were three penitents at the altar seeking the Saviour, two of whom were saved and happy before they went home.

This society has worshiped in the old church on the hill for forty-three years, and quite a number of its present active members were identified with the origin and development of the Church; and are now pleased to honor God, and aid His cause by contributing of their means to build this new church, and by going into it to worship.

Union and harmony prevail in the church and congregation, and the brethren are zealous for the salvation of souls. It is expected that the audience-room will be completed, and the house dedicated some time during the month of February.

Appropriate services were held in the Methodist Church at Tilton last Sabbath, in respect to the memory of our beloved Bishop Baker. The church was draped in mourning, and appropriate remarks were made by the pastor of the Church, Rev. C. E. Millen, and Rev. S. W. Ruland, of Laconia. The Bishop was a devoted friend of our Conference Seminary, located at Tilton, and aided it by his liberal contributions, as well as by his counsels and personal influence.

Rev. George E. Freeman, a Congregationalist minister, who has been serving as pastor at Milford, N. H., has received a call, and accepted it, from the First Congregationalist Church in Abington, Mass. Mr. Freeman will be a strong acquisition to the Temperance and ministerial ranks of the old Bay State.

Rev. J. W. Adams, of Winchester, is succeeding finely in the lecture-field. Wherever he has delivered his lecture-poem, "Axes to Grind," it gives good satisfaction; and one of the best compliments that has been paid its author, is the fact that the lecture has been called for in several towns the second time.

The Praying Band of Chelsea have been assisting Rev. I. Carter, at Chestnut Street, Nashua, with marked success. Crowds of people have gathered at the services, and a number of persons have professed conversion.

The Bristol Church was dedicated on Wednesday, the 3d inst. Rev. I. G. Bidwell preached, on "The Conflict of Ages," most powerfully. A chorus choir sang delightfully, and the whole service was very interesting and profitable. The details will be given by another pen.

Rev. C. E. Hall, pastor of the Methodist society in Newport, on a recent Sabbath morning asked his congregation for \$200, to cancel a debt on their organ, and the congregation responded with a collection of \$214.

### CONNECTICUT.

**EAST THOMPSON.**—Rev. F. D. Goodrich writes: "The Lord is still visiting us with refreshing showers of divine grace. At a recent Sabbath evening prayer-meeting, four persons, three of whom were heads of families, sought and found peace in believing. Others have been greatly quickened and strengthened, while many are struggling with the deep convictions of the Spirit. The Rev. Charles Nichols, an evangelist from Boston, will commence a series of meetings here on the 23d inst."

"The Trustees have just repaired our church, at an expense of several hundred dollars. Although the pulpit was of lofty altitude, and truly ancient style, a conservative spirit had nearly decided that there should be no change; when, on a fine Sabbath morning, at the close of the opening prayer, the preacher and congregation were startled by seeing the uncouth old desk tip over, clearing the altar, and smashing upon the

floor below. The cause of the accident, was the neglect of the carpenter to make it secure. The result, however, is quite satisfactory, for it was speedily arranged so that the pastor could stand on a lower plane."

**TOLLAND.**—Rev. E. S. Latham writes: "We had Christmas festivities at our church on Christmas eve, consisting of a Sunday-school exhibition, and the distribution of presents. The entire affair was very successful. The religious interest in some portions of this charge is excellent. Several have been converted, and admitted into the Church on probation."

### RHODE ISLAND.

**NEWPORT.**—Newport is now in her winter dress of drab, snow being a luxury we seldom indulge in, as our thermometer, taking pattern, perhaps, after our summer visitors, entertains notions in general so high, as to be altogether above zero, except at rare periods of condescension.

The Methodist churches in this town are pursuing the even tenor of their way. The Marlboro' Street Church and Sunday-school, with their pastor, Rev. D. P. Leavitt, held a pleasant and enjoyable Christmas festival. The Thames Street Sunday-school gave a public entertainment at the church, Christmas evening, of a very interesting character, consisting of some fine stereoscopic views, followed by exercises by the school. At the close, the fruit of two well-laden Christmas trees was dispensed among the school and congregation. The pastor, Rev. B. A. Chase, was handsomely surprised by the gift of a beautiful silver tea-service, besides many other mementoes to himself and family.

### SEMI-CENTENNIAL AT CHESTNUT STREET, PROVIDENCE.

On New Year's day, 1822, "old Chestnut Street," as this time-honored structure has for years affectionately been called, was dedicated to the service of Almighty God. On New Year's day, 1872, its jubilee was fittingly and joyfully kept. Preliminary to the services of this day were those of the Sabbath preceding. In the afternoon, the pastor preached a commemorative discourse, from the words, "Other men labored, and ye are entered into their labors."

In the evening a jubilee love-feast was held as the last meeting in the church for the first half-century of its history, and this also was a season of marked interest. Very rich and tender relations of experience were given by aged members of this and other Methodist societies of the city.

The memorial service proper was held on Monday afternoon. A large congregation assembled, and listened to a sermon from the Rev. B. Otheman, during whose pastorate the church was erected, and who preached on the occasion of its dedication. Though seventy-nine years of age, he commenced by telling his hearers, that those would be disappointed who had expected to see an old man, and with youthful vigor he delivered an interesting and appropriate discourse, from the words, "Thou shalt see greater things than these." His text at the dedication had been, "What hath God wrought?" In the altar, and participating in the exercises were a number of the ex-pastors of the church. In the congregation were several fathers and mothers in our Israel, who had a part in the erection of the church; among them Bro. James Lewis, who laid its corner-stone, and at the age of eighty-four, still retains an active official relation, as the Chairman of its Board of Trustees.

At the close of the sermon, Rev. Ralph W. Allen read a carefully prepared account of the pastors of the church, from its founding to this anniversary, thirty-seven in all, eighteen of whom have gone to their reward. This roll embraces many of the most eminent names in the history of New England Methodism. No church can show a nobler array of ministerial talent and piety for the same length of time.

The evening was devoted to a reunion. Over four hundred of the members of the Church and congregation were present in the main vestry of the church, which was beautifully and appropriately decorated. The hymn, "And are we yet alive?" was sung, the present pastor, Rev. J. E. C. Sawyer, uttered a brief welcome address, Rev. I. G. Bidwell, of Cambridge, offered prayer; and then a rich and bountiful feast, prepared by the ladies of the society, was served. It was said by one of the speakers that these ladies would get up a supper for all the Methodists in New England on a fortnight's notice, and fatten with pleasure while doing it, and the statement was received with many a hearty response.

Following the supper were very felicitous addresses from Revs. J. B. Husted, R. W. Allen, D. Patten, D. D., G. M. Carpenter, I. G. Bidwell, S. C. Brown, D. D., J. H. Owens, and J. Cady, and Bros. Job Andrews, and Wm. A. Wardwell. Stories of trial and triumph were told, and not a few very entertaining reminiscences were indulged in. During the exercises, those of the company who were present at the dedication were called upon to rise, and fifteen responded. Nine of these were at the time members of the Church.

At this point, a hymn, written for the occasion by Rev. J. E. C. Sawyer, and entitled "Just Fifty Years Ago," was very finely sung, as a solo and chorus, by Miss Mary Muir and the excellent choir of the society. It is worthy of note, that among the happy veterans of former days present, were the first couple ever married in the church, the Rev. J. Cady and wife.

At a late hour in the evening, old "Victory," the same tune in which the people expressed their rejoicing at the laying of the corner-stone, was again sung in most jubilant tones, and on motion of Rev. R. W. Allen, the meeting adjourned to Jan. 1, 1922, the benediction being pronounced by Rev. M. J. Talbot.

Since Chestnut Street Church was dedicated, six other Methodist churches have been built in Providence, and three in Pawtucket, which was formerly a part of the same charge. The "mother church" has accomplished a glorious work, and though numbering many years for a Methodist Church in New England, is by no means old yet, but was never younger than on her fiftieth birthday. With a splendid officary, a corps of such women as it would be hard to find elsewhere, a good position, ample means, full congregations, and a revival spirit, she had never before her fairer prospects for usefulness than now.



## EAST MAINE.

Milltown charge continues to prosper. Since the grove-meeting in September, meetings have been held almost every night, either in the vestry, or in other places, and the work of conversion still goes on. Eleven were baptized a few weeks ago, and twenty-three of those converted in the spring, joined the Church in full. It is now supposed to be the strongest Methodist Church in the district. Rev. T. P. Abell, pastor, is a convert from Universalism, and God bless the truth he utters.

Mercy-drops have fallen at Columbia Falls, in revival services held by the pastor, Rev. F. Bragdon, assisted by Rev. E. Davies. Two of the converts were from Addison, where salvation is expected this winter. Some have already found peace there, under the labors of Rev. Mr. Dunton. Eight were baptized during the meetings at Columbia Falls.

The Cutler meeting-house is being painted, and due notice will be given of the dedication. Many thanks to the many donors to this needy people, whose church was blown over in the great gale. It has been a mighty struggle to finish it. It was said to be impossible, and it stood a long time untouched, a laughing-stock for the enemies of Methodism, and of God. It was thought money must be hired from abroad, but the pastor, Rev. E. Davies, had no idea of running the society into debt. God gave him success in collecting about \$300 at the camp-meetings, etc. God bless the donors. This made a start.

The society at the Iron Works has been refreshed and blessed by two weeks of revival. Services by the pastor, Rev. Mr. Des Bresey, assisted by Rev. E. Davies. Eternity will alone tell the good that was done to the society, the backslidden, the unconverted, and in the children's meetings. From all I can learn, I judge it safe to report one thousand new witnesses for Christ in Washington County, in 1871, in all the churches of all denominations.

The Methodist Church in Whiting continues to prosper. The good people of Whiting made their pastor a surprise visit, Dec. 26, leaving many substantial tokens of favor. D.

## VERMONT.

BELLOWS FALLS. — The Ministerial Associations of the Claremont District, New Hampshire Conference, and the Springfield District, Vermont Conference, in accordance with previous notice, have held their union convention, which organized at 9 o'clock, Wednesday morning, the 20th ult., at the Methodist Episcopal Church of Bellows Falls, Vt. Rev. J. Pike, President; Rev. J. H. Hillman, Secretary. The exercises were participated in by Rev. H. W. Worthen, D. E. Miller, J. H. Hillman, H. Dorr, B. Shaw, R. H. Barton, C. P. Flanders, D. C. Babcock, S. Quimby, J. W. Adams, J. W. Guernsey, N. W. Wilder, H. L. Kelsey, J. Perrin, H. Eastman, C. D. Stafford, C. S. Buswell, and P. Wallingford.

There was a free interchanging of thought, argument and friendly criticism with the presentation of the essays, exegeses, etc. Good prayer-meetings were held in the mornings. The public services on Tuesday, Wednesday, and Thursday evenings were occasions of much interest. "The Duty of Rejoicing in the Lord Always," "Winning Christ," and "The Original Penalty of the Law," were themes presented in the sermons respectively preached by Bros. J. S. Little, J. Pike, and J. W. Adams.

The blessing of the Lord is with the Church in Bellows Falls. Sixteen persons have been recently received in full, having been on probation for six months. May the Lord continue to bless our genial Bro. C. P. Taplin, the pastor, and his estimable wife and most worthy assistant, in winning souls to Christ.

## FROM MISSISSIPPI.

Rev. Mr. Lynch makes this good report of our work in Mississippi, in *The Methodist Advocate*: —

"Another Conference year is almost gone, and the retrospect gives us encouragement to look forward. The Methodist Episcopal Church has met with a success in this State unparalleled in the country; it has absorbed nearly all the colored people who are Methodistic in their sympathies. I do not know of a single appointment that has been abandoned. The preachers are continually making new ones, which ripen into circuits and stations. Every step in the history of our Church in the reconstructed South, marks it as God's chosen instrumentality to aid the colored people in working out their temporal and spiritual salvation.

"I have been engaged in politics since I have been in Mississippi, and yet my zeal for the welfare of the Church has not abated in the least. I must work in and for the Church, my very salvation depends on it. I would no sooner sever my relationship with the Methodist Episcopal Church, than my limbs from my body. To serve her in the humblest capacity, is as high honor as I crave. It may be that my active participation in politics renders me less adapted to the

ministry — of this my brethren must judge. God has owned my labors, and my own soul has been lifted up by the ministry of His Word.

"To see the young army of colored preachers that compose our Conferences, with their genteel appearance, dignified manners and intelligent countenances, is enough to cheer the heart of the careworn pioneer of Methodism in the South. Our next Conference will be the largest ever held in this State; though we have had serious drawbacks this year — yellow fever, much wet weather, an exciting political canvas and short crops, yet our borders have been enlarged. I trust that our Church will devise some means for the education of young men for the ministry. We need and must have trained young men for the work."

## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 21.

THE NEW CATHOLIC MISSION. — The new Catholic mission to this country is awakening interest everywhere, and is calling out earnest and decided expressions by the Protestant press. The mission and its object is thus briefly described by the *Boston Journal*: —

"We have already alluded to the decision of the Propaganda at Rome to send to this country a delegation of newly graduated clergymen to labor among the negroes in the South. These priests have received the special and exclusive mission of converting the whole colored race on this side of the water. Four priests have sailed, almost immediately, to be followed by forty others. There are five millions of the negroes in this country, and Rome has made up her mind to have them. The priests are English, and the mission is the first foreign one which has ever been given to the English Roman Catholics. The reason for assigning England this one is somewhat peculiar. It is claimed that as Great Britain is guilty of having originally forced slavery upon North America, she should now make reparation for that sin by converting all the now freedmen to the 'only true Church'; therefore those members of the English aristocracy who have remained firmly attached to the Roman mother have zealously entered upon the new work.

"The ceremonies attended upon the departure of the first 'four missionaries' were celebrated at St. Joseph's College, near London, some days since, and were very impressive in character. The students and visitors all assembled in the afternoon of a bright day upon the 'Calvary' of the college grounds, and there, kneeling before the crucifix, they sang songs of praise and adoration. The archbishop then led the way to the chapel, where, attired in robes glittering with gold and silver, he delivered a glowing address, explaining the grandeur of 'the mission to the heathen of America.' Next came the administration of the 'Gospel vow,' after which the missionaries, clad in black, with crimson sashes around their waists, were seated in front of the altar, and the venerable archbishop and all his accompanying priests kiss the feet of the newly ordained, and afterward tenderly embraced them on both cheeks. The four priests were sternly enjoined to labor only among the negroes, and to be turned aside from their purpose by no degrees of persecution, by no obstacle, however great."

SWEDEN. — The Lord is greatly prospering our mission in Sweden, and its prospects were never brighter than now. The past year has been one of great success. Its increase has been 17 societies, 38 appointments, 3 local preachers, 9 exhorters, 821 members, 2 chapels, 16 Sunday-schools, 66 officers and teachers, 499 children, \$266, missionary collections, and \$1,069.56 for chapels, Sunday-schools, and current expenses.

SOUTH AFRICA. — The Gospel has achieved some of its greatest triumphs in Southern Africa. The London *Watchman* gives the following summary of what has been done there through the Wesleyan mission: —

"The Rev. J. W. Davis, from South Africa, said: 'In 1823 there was but one chapel, and now there were 137, and besides 693 native huts and other buildings, in which worship was held on the Sabbath day, and they had 800 services now held every Sabbath day. In 1823 there were 63 members of society, all Europeans; whereas now they had 11,074 members, and 2,963 on trial; of whom more than 10,000 had been converted from heathenism. In 1823 there were 2 local preachers, Europeans; now 850, of which 750 had been converted from heathenism; and thus it was that they supplied more than 800 places of worship. In 1823 they had one Sunday-school, about 100 children, all Europeans; now 160 Sunday-schools, and 11,160 scholars. In 1823 there were no week day schools; now 106, with 6,227 scholars. The attendance on the ministry in 1823 was about 400; but now there were 50,000 to whom they ministered the Word of Life; and the whole country was open to them. The advancement in the arts and appliances of civilization was equally gratifying; and the revivals had been not only remarkable, but lasting. Some of the young Kaffirs were becoming good classical and mathematical scholars, and gave evidence that the Kaffir intellect could attain to anything; and it was upon such young men that they relied for the future of Methodism in that mission.'"

SPAIN. — Protestantism is rapidly advancing in Spain. A wonderful work is going on there for truth and righteousness. Everywhere the Gospel is greatly desired.

One writes — "The people are clamorous for the stated preaching of salvation by grace." He adds: —

"We must not stand still — we must go forward in the strength of the Lord from one conquest to another. I know of two Spanish laborers who are available for work. With their additional assistance this mission of Cadiz could be a centre of work for San Fernando with its 27,500, Puerto Santa Maria with 21,700, and Puerto Real with 7,000; and there is Medina Sidonia with 12,800, and Chiclona with 9,000 — all in sight of my windows. Every time I look at them I seem to hear a voice sounding in my ears, 'Come over and help us.' Christian reader, lay this matter to heart, pray over it, and God will assuredly and speedily answer my earnest prayers, so that ere long the Gospel shall be preached in those towns also, where I firmly believed God has a people ready to hail the messenger and his glorious message with joy and gladness. 'Ask, and ye shall receive, that your joy may be full.'"

THE COLLECTIONS. — The annual collections for the missionary cause are soon to be taken in our New England Conferences. Let the pastors and the mission committees see that proper preparations are made for them. We trust they will far exceed in amount those of last year. The cause calls loudly for an advance in these collections.

## Our Social Meeting.

Rev. S. Jackson speaks on —

## OUR QUARTERLY CONFERENCES.

The approaching General Conference of our Church will afford an opportunity for the introduction of many new measures, either as modifying existing usages, or incorporating new ones. It will behoove those who may represent the Church, to examine impartially all these, so that what is really good may be favorably considered, at the same time that those are refuted which may be regarded as of doubtful expediency.

Our attention has for some time been directed to a point in our economy where, in our judgment, a change is needed; and that is, in the mode of appointing the members of our Quarterly Conferences. As now constituted, the pastor nominates, and the Quarterly Conference elects. This apparently secures the very best men in the Church for the positions to which they are appointed, but in reality it is not always so. Beside, the mode is not free from great and even serious objections. It practically makes the Quarterly Conference a self-elective body, or at the best a close corporation; for it is notorious that the cases are exceptional, while the pastor feels at liberty to drop a member, and present a new name instead, although persuaded that a change would be beneficial.

Then, again, few pastors need to be reminded that in many of our official boards are some who are actually a hindrance rather than a help to the Church; and they are a hindrance simply because of the official positions which they occupy; yet the pastor hesitates in withholding their names at the annual election because it would be tortured into a personal offense, and for the sake of peace they are retained. Their official position seems to give them, in their judgment, a pre-emptive right to the office to which they were at first by the force of circumstances appointed, and for which they have neither talents nor grace.

We think we express the opinion of many pastors when we say, that the remedy for this is to throw the election of all our official members — class-leaders only excepted — into the hands of the membership of the Church. At an appointed day, before the close of the Conference year, of which due notice shall be previously given, let the members of the Church come together, and by ballot say who shall represent them in the official boards the ensuing year. There are few pastors who would not prefer this mode to the other, as it would relieve them from embarrassments under which they are often placed now; at the same time that it would ensure a deeper and more widespread interest in all the affairs of the Church by distributing the responsibility of its management. It would ensure the retention in office of those who approved themselves to the Church by their personal piety and good judgment, and release from official responsibility and position those who had but little of either. It would also be more in harmony with the spirit and institutions of the Church, giving to it a popular democratic character which it has not now.

We further believe that the female members of the Church should be eligible to these official positions within a certain limit. They comprise nearly three fourths of our membership; and there are but few churches in which are not some that would not add real strength and efficiency to the management. In administrative ability, and especially in executive force, they would not fall behind the brethren; while in some features of the financial and spiritual interests of the Church they are superior.

We would rejoice to see the experiment tested. We have all faith in it ourselves. We do not claim that it would be free from objections; but we do believe that it would work better than our present system.

Rev. A. S. Ladd has a word on —

## TAKING ALL THE COLLECTIONS.

In several of the leading charges in the Maine Conference, charges where good salaries are paid, and reported fully paid, only two or three of the collections for benevolent purposes are reported in the Minutes.

I have never heard of but one instance during a ministry of eleven years, where the boxes were passed and nothing received; and that, I think, was in the absence of the pastor. This, then, looks like an inexcusable neglect of duty. I was sorry to see any blanks in con-



nection with my own charge; but one was an error. I handed in a small sum for each object, except the Woman's Missionary Society; and this, I believe, is not as yet recognized as a Disciplinary collection.

And this leads me to say a few things on the other side. Is there not danger of multiplying these collections to a needless extent? If there are to be two missionary societies in our Church, it seems to me the best arrangement would be to have them divided into domestic and foreign. It seems to me that the collections advised by the General Conference should be taken by the pastors, and beyond these we have a right to use our own discretion.

"A. C. S." talks prettily on —

#### FALLING LEAVES.

The trees have gently dropped their foliage, seeming to say, not sadly but exultingly, "We have finished the work given us to do;" and they seem to stand waiting, as many a valiant soldier, whose life has been all fruitful, whose influence has been as a strong shelter and shade, is waiting with earthly weapons all laid down, serving while waiting. A tender feeling comes as I look down at the falling leaves, covering so tenderly the late flowers and grasses, that looked cold and shivering in these October winds, and I love to think that just so tenderly the Father will cover with His wings all the cold, lonely places of my heart. And a restfulness comes, as I look upward to the leafless boughs, but yesterday bending with luscious fruits, for I know, that in the "by and by," when the harvest of my life is ended, I, too, shall rest. Only sometimes will come the sad thought, "In the harvest-time of my life, at the coming of the Master for His own, will He find nothing but leaves? Whose leaf shall not wither!" So reads the promise to the righteous. When the fruit of a holy life shall have been all gathered by the earthly reapers, when every sense is dropping like autumn leaves, unlike them, shall the holy influence of a life fragrant with good deeds, never die; but perennial, shall carry their beauty and fragrance through death's gateway to the higher life. And so, though mourning hearts will tell me to-day that these autumn leaves are covering from sight little graves, the lessons I would choose to learn from them are all hopeful; for the eye of faith looks yonder to the glad resurrection morning of buried joys, in the spring-time of a heavenly life.

### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**GRAPES.**—From a somewhat extended appearance in the cultivation of grapes, and from careful observation of the growths and qualities of the numerous varieties recommended, we have reached the conclusion that the number which can be successfully raised in the New England and Northern States is quite small. We selected several years ago four varieties, which we regarded as best suited to our climate, and placed them together in a favorable locality for field culture. The varieties we selected were the Concord, Hartford Proflig, Delaware, and Northern Muscadine. Our object was to note the time of ripening, the comparative hardness, prolific character, and quality of each kind when grown on the same field and subjected to corresponding treatment. The Concord is the grape of the four varieties which has most fully met our wants or expectations. It has ripened at about the same time with the Hartford, is a better grape, and the fruit does not fall from the stem, as does that. The Delaware is too tender, and very liable to mildew. This year it suffered from three different species of fungi, one of which attacks the under, another the upper surface of the leaf, and still another the berry. The Northern Muscadine is a foxy grape, not worth cultivating. We raised, the present year, from less than a third of an acre, over three thousand pounds of Concord, most of which ripened very fairly, although the season has been exceedingly unfavorable.

We are fully convinced of another fact regarding the fertilization of the grape, which is of the highest importance. Animal excrement or stable manure we regard as unsuited to its successful cultivation; or, at least, it is far better to employ the fertilizing agents which are so largely found in the plant-structure and in the fruit. Potash phosphoric acid and lime are the great food staples which the grape demands, and they cannot flourish unless these elements are abundantly supplied. We fertilize our vineyards and grape borders with unleached ashes and dissolved bones, and obtain most abundant returns. — Dr. Nichols.

We fully agree with our friend, the Doctor, in what he says concerning grapes. After years of experience we are forced to the conclusion that the Concord is the most profitable of all the grapes grown in New England at least, and we think the most profitable one for whole country. We never manure our grape-vines with coarse excrementitious manure, but prefer bone dust, ashes or superphosphate of lime for the purpose. We regard ashes as a very valuable manure for this purpose. We gave the result of our experience with grapes some weeks ago, and advised all who had a favorable soil and location to plant vines for profit.

**POTASH AS A FERTILIZER.**—Potash forms one of the most essential constituents of a fertile soil, and one of the most important of all the fertilizing agents within reach of the agriculturist. In many plants it constitutes more than one half of their ash, and in most at

least one third. In neutralizing acids in the soil and in the liberation of ammonia, it acts in the same manner as lime, but when it is desired to simply effect these last mentioned objects, the latter should be used, as being cheaper, and potash, generally available in the form of ashes, should be applied as a manure, using the word in its strictest sense, to indicate a substance that contributes directly to building up the structure of the plants. But considerable care should be exercised in the use of ashes, and they should never, as is the practice with some in manuring corn in the hill, be mixed with guano or the refuse of the hen-roost, inasmuch as the first rain that dissolves them will cause the potash to displace the ammonia in the same manner that lime displaces it from barnyard manure and similar manures as we have just mentioned.

**WHITENASHING TREES.**—An old farmer of the *German Town Telegraph*, says, "The practice of coating the bark of fruit and ornamental trees with whitewash, is one that cannot be too severely deprecated. The obstruction of respiratory organs and orifices, whether effected by the application of whitewash, or any other adhesive material, always act as a fruitful source of disease, and in time proves fatal to the tree. When the bark becomes rough, or incrustated with moss, it should be cleansed by scraping and washing down thoroughly with a solution of potash or soda water, affording smoothness to the surface, without obstructing the pores."

**GRASS THE ESSENTIAL CROP.**—In this section of the country, where stock must be fed on hay and grain for six months in the year, it is important to secure the requisite amount of grass and other fodder for such demands. There is little danger of making a too liberal provision in this respect. It is impossible to anticipate how long and how cold a winter may be, nor how much a stock of cattle will consume.

The better class of farmers are adopting new plans to secure a greater and longer continued crop of grass. The best method seems to be to put soil into good heart by a judicious system of cultivation, and after seeding, keep up the strength of the soil by repeated top dressings, either of fine manure, phosphate, or guano, or well dried muck and lime in some form. This is evidently the most economical arrangement, when the nature of the soil is sufficiently well understood to enable the occupant to apply the needed fertilizing element. It saves labor, both of man and beast, and returns an immediate paying harvest better than vegetables or grain.

But there are other considerations besides the producing of grass. It must be properly cured and housed. To do this, the farmer should be provided with the necessary machinery to drive his haying and secure his crop much earlier than is usual, and before the rain of August blackens it and drenches out its vitality. It is no longer a question whether grass should be cut early, when in the blossom or even before that stage, or when stock is dry, and the seed fully matured if not ripened.

Having produced a heavy growth, and been fortunate in securing it, let care and prudence be exercised in feeding it out to the stock, and especially in drawing it to the market. Tons may be saved by early cutting, properly curing, and judicious feeding. Cutting, securing, mixing with meal are processes all worthy of consideration. But whatever plan is adopted, let there be no waste. Taking even the hints given here, and acting accordingly, farmers may save a large per cent. of hay that is now wasted. — *Manchester Mirror*.

### Obituaries.

**RESOLUTIONS UPON THE DEATH OF BISHOP O. C. BAKER.**—The following Resolutions were unanimously adopted by the Quarterly Conference of the Methodist Episcopal Church of Concord, N. H., at its session on Saturday evening, Dec. 23, 1871:—

Whereas, our Heavenly Father has seen fit to remove, by death, our beloved Bishop, Osmon C. Baker, —

**Resolved, 1.** That while as a part of the Church over which God, in His providence, had placed him, as a superintendent, we mourn our loss, we still bow in submission to the will of Him who "doeth all things well."

**2.** That his uniform interest, and frequent participation in the services of the Church, when disease had incapacitated him for the more extended and public labors to which he was consecrated, won all our hearts, and deepens our sense of the loss which, as an individual Church, we have sustained.

**3.** That, in the uprightness and purity of his private life, during his long residence among us; in the courtesy and urbanity displayed in his intercourse with his brethren in the ministry, and membership; in the self-denial and self-sacrifice witnessed in his labors; in the mature judgment brought into exercise as an expounder of ecclesiastical law; in the dignity and impartiality with which he presided in the councils of the Church, we recognize the eminent value of his life, services, and example.

**4.** That a copy of the above Resolutions be presented to the family of the deceased, with our kindest condolence with them in their affliction, and a copy also be forwarded for publication in ZION'S HERALD.

L. P. DURGIN, Secretary.

At a meeting of the teachers and students of the New Hampshire Conference Seminary and Female College, the following Resolutions were unanimously adopted:—

Whereas, in the providence of God, Bishop BAKER has been transferred from earth to heaven; therefore, —

**Resolved, 1.** That while we deeply regret that so valuable a life was not continued in vigor till the full age of man, we bow submissively to the afflictive providence, and rejoice that our loss is his gain.

**2.** That we highly appreciate the labors of our deceased Bishop, not only in his latest years, when, emphatically, the world was his parish, but also in his life-long devotion to the cause of general and theological education.

**3.** That a life so devoted to Christ, so expressive of the beauty of Christian character as was his, is worthy of our highest admiration and imitation.

**4.** That this institution has lost a valued friend; one who, from its foundation, was very deeply interested in its prosper-

ity, and by his liberal donations and wise counsels largely contributed to its success.

**5.** That we deeply sympathize with his afflicted family, and commend them to Him whom the departed husband and father so faithfully served.

Died, in Pawtucket, Nov. 23, 1871, MARY E., wife of Aaron Chambers, aged 43 years.

Sister Chambers was a member of the Embury Methodist Episcopal Church in Pawtucket, and was converted at the age of 13 years. She possessed an amiable character, combining sweetness of disposition with strength of mind, exhibiting courage and fortitude in every path of duty assigned her by circumstance and providence, and was a subscriber of ZION'S HERALD for twenty-two years. When through declining health her work in the Church ceased, she became a patient sufferer until her graces shone, and her triumph became glorious. Though not naturally given to ecstasy, yet now her heart overflowed with praise. The Lord came to His temple, and said, "My grace is sufficient for thee." She did not meet her fate in the dark valley, or scarcely in the shadow of death, but on the very verge of heaven.

Standing by her side, she said, "I am almost over the river." I inquired, "Is it light beyond?" She responded, "Blessed! blessed! BLESSED! Tell the Church how happy I am, and everybody to get ready for this hour. When dying, prayer was offered, in which the verse was repeated, —

"Jesus can make a dying bed  
Feel soft as downy pillows are;"

she responding, "He does! he does!" after which, she said, "Sing;" and they sang to her of heaven. And now she is one of the ransomed ones who have ascended to Zion, with songs and everlasting joy on their heads, where sorrow and singing has fled away. E. D. HALL.

Died, in Fairfield, Me., Oct. 21, 1871, BETHUEL GIFFORD, aged 59 years.

Bro. Gifford has been regarded as one of the useful members in our Church, especially in the support of the Gospel. For many years he acted as steward, and was found faithful, — always ready to aid, in proportion to his ability, all the institutions of our Zion. He was a constant reader and admirer, for many years, of ZION'S HERALD; consequently, being fully posted in the affairs of the Church, he labored, and gave intelligently, as well as freely. He was a Christian — modest and retiring; a genuine lover of Methodism; and ever ready to stand by, and hold up the glorious doctrines and polity of our Church. His trials were many, and bodily afflictions great; but he bore all patiently, and no murmur escaped his lips. A few days before his decease he told the writer that he trusted alone in the blood of Christ for salvation; and although the conflict was great, he fully believed that he should have complete victory in the end. We have no doubt that he had an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. JOHN GIBSON.

BETSEY W. PRATT died in Mercer, Me., Dec. 10, 1871, aged 64 years.

The companion of her youth having been removed by death, she became serious, and soon after made a profession of faith in Christ. Thirty-three years ago she was baptized by Rev. Orange Scott, and united with the Methodist Episcopal Church at Lowell, Mass. After her removal to Mercer, she again became a widow; but amid her troubles, which were many, she realized the blessedness of sustaining grace. A short time previous to her departure, she was visited by the writer. In reply to the question, "Is Jesus with you?" she said, "I hope He is." Prayer was offered, and she uttered fervent responses. Just before her death she raised her hands, and exclaimed, "Angels!" Her last words were, "I see God; He knows me." "Blessed are the dead who die in the Lord."

HANNIBAL INGALLS died in Mercer, Me., Dec. 11, 1871, aged 73 years.

Bro. Ingalls was converted in 1830, and in the following year he united with the Methodist Episcopal Church. A residence of more than forty years in Mercer rendered him greatly beloved and esteemed, not only by the Church, but also by the community. Besides having more than ordinary talent as a merchant and manufacturer, he possessed, in an eminent degree, those qualities which fitted him for public positions of trust and responsibility. For years he was a Justice of the Peace; two terms he served as County Commissioner; one term in the State Senate; and two terms in the House of Representatives. In all these positions his duties were faithfully performed. In the transaction of business, he was characterized by the strictest uprightness. As a member of the Church of Christ, he was consistent and zealous. As a class-leader, he was most efficient and acceptable. In his house the preachers were ever warmly welcomed, and each year he was among the foremost and most liberal in contributing for the support of his pastor. His disease was lingering and painful; but he constantly realized the blessedness of a full trust in the sufficiency of the Atonement. A short time before his departure he said, in the hearing of his niece, "No night there; no night there." Our brother has, as we believe, gone to the abode in which there shall be no night, where the inhabitants never say, "I am sick." At the funeral an able discourse was preached by Rev. R. H. Kimball, from 1 Thess. iv. 14. Mercer, Dec. 26, 1871. DELANO PERRY.

JOSEPH BUTMAN died in Marblehead, Oct. 10, 1871.

Bro. Butman was born in this place, March 29, 1800, but resided for some years in New Bedford and Fairhaven; was connected with the Fourth Street Methodist Episcopal Church in New Bedford; also, with the Church in Fairhaven. The wife of his early years was a sister to the late Mrs. E. T. Taylor, by whom, and her whom he has left to mourn in widowhood, he had six children, five of whom are now members of the Church of their parents' early choice.

Bro. Butman was a quiet, intelligent Christian, loving all the institutions of the Church, and seeking through them a daily increase of Divine grace. The Word of God was to him especially precious. During a long, wearisome illness, the fervor of his devotions, which was at times exceedingly melting, increased with failing bodily strength. His last moments were full of comforting assurance of acceptance through Him who had washed him in His own blood. Z. A. M.

Died, in North Cohasset, Dec. 17, 1871, THOMAS HUDSON, aged 61 years.

In his death the Church and community sustain a great loss. As class-leader, steward, trustee, and Sunday-school teacher, he was such a man as preachers in general highly appreciate. He was greatly beloved by all who knew him. Much might be said in his praise, but all that need be said is comprehended in the inspired declaration, "Mark the perfect man, and behold the upright, for the end of that man is peace." Such was his life; such was his end. His last utterance was, "Lord Jesus, receive my spirit." J. B. H.

North Cohasset, Dec. 23, 1871.

Died, in West Medway, June 4, 1871, JOEL AUGUSTUS MESSENGER, aged 56 years, 4 months, and 25 days.

Also, his wife, Mrs. MARY ANN MESSENGER, June 16, 1871, aged 48 years, 9 months, and 27 days.

Brother and Sister Messenger were members of the Methodist Episcopal Church in Holliston. They came to West Medway a few weeks before their death, and I found them devoted to the cause of Christ. Bro. Messenger's sufferings were great, but grace was sufficient. His wife, untiring in her cares for him, and being naturally frail, failed rapidly after his death, and in twelve days followed him. W. M.

West Medway, Dec. 16, 1871.



## HERALD CALENDAR.

Providence District Ministerial Association, at Pawtucket,	Jan. 15
Rockland District Ministerial Association, Sheepscott Bridge,	Jan. 22
Dedication at Patten, Me.,	Jan. 18
Penobscot Valley Ministerial Association, at Bangor,	Jan. 22
Fall River District Conference, at North Bridgewater,	Feb. 5
Norwich District Ministerial Association, Uncasville,	Feb. 5

## The Secular World.

The community was startled on Saturday evening by the rumor that James Fisk, Jr., had been shot in the Grand Central Hotel, New York, early in the evening, by Edward S. Stokes, his antagonist, in the famous Fisk-Stokes-Mansfield suit, now pending in the courts. It appears that Stokes was exasperated by the probability that the case would go against him, and that he took this rash and criminal method of having justice and satisfaction. Fisk was shot while coming up the stairs of the Hotel, Stokes lying in wait for him. He lived but eleven hours, making his will and depositing that Stokes was his assassin. He leaves his property to his wife. His remains were interred in his native town, Brattleboro', Vt., on Tuesday. This man, his career, and his fate, will be a noticeable event in our history. A man of talent and capacity for affairs, he pursued a career without honor. He was of vile morals, in business and in private life. He died by a shot from a rival in false amours, died without a word of repentance, without a minister, or a prayer. "Died alone as a fool dieth?" The fall of Tammany and the death of Fisk, are startling evidences of the truth of God's Word, "the wicked shall not live out half his days." Fisk's success was ruining multitudes of young men. His bloody fall will do something to rescue them.

The General Court of Massachusetts assembled on Wednesday, January 3d. The usual sermon was preached before the body in the Old South, by Rev. Dr. A. P. Peabody, of Cambridge.

The Senate elected as its chaplain, Rev. Edward Abbott (Congregationalist), of Cambridge, and the House, Rev. W. H. Cudworth (Unitarian), of East Boston.

Governor Washburne and Lieutenant-Governor Tucker took the oaths of office on the 5th, after which the Governor delivered his message, upon which we comment in another column. Both branches then adjourned until Monday.

The Maine Legislature met on Wednesday, January 3.

A fearful state of excitement has existed in New Orleans, between the two factions of the Republicans. On Friday, Governor Warmouth sent repeated appeals to President Grant, who was in Philadelphia, and to Senator West, in Washington, asking for the interference of the federal government against the course of the Carterites, and from the former got the assurance that the conduct of the United States marshal should be investigated. A proffer of federal troops was made to the governor by General Emery, but subsequently instructions were sent him not to interfere in behalf of either faction, and to act only in the protection of public peace and property. The Warmouth branch of the house of representatives held an extra and a regular session, excluding Carter; and the other faction, with Mr. Carter in the chair, and claiming to be the lawful house, held a session in the Gem Coffee House.

## France.

There was an uproarious scene in the Assembly on the 6th, on occasion of the reading of a large number of petitions, praying for the restoration of a monarchy. Count de Chambord and Count de Paris, are the rival candidates for King.

The select committee of the French assembly, appointed to consider the method of forming a new constitution, has made a report which rejects the plebiscite, and declares it the duty of the national assembly to make a constitution.

## Mexico.

It is reported from the city of Mexico that Diaz has abandoned the city Oaxaca, having but four hundred men, and that General Rocha is in hot pursuit. General Escobeda has gone to the city of Mexico.

## Cuba.

The appointment of Don Jose Conch, Marquis of Havana, to be captain-general of Cuba, and of Admiral Polo de Barnebe to be envoy extraordinary and minister plenipotentiary of Spain to the United States, are officially announced in Madrid. The Cortes will meet on the 21st instant.

## EDITORIAL ITEMS.

*The Northern* has gone to Syracuse. It opens well in its new home.

Rumor has it that Dr. Daniel Steele intends to leave the Vice Presidency of Syracuse University, and return to the pastoral work in this Conference. Welcome home!

Resolutions were adopted by the Boston Preachers' Meeting approving the Governor's Message in reference to Prohibition, and the following committee appointed to convey the same: Rev. Messrs. Haven, Clark, Trafton, Sherman, Winslow, and Allen.

*The Christian Guardian* has come forth enlarged and beautified. It is an able paper, zealous of British, Canadian, and Wesleyan rights, as who has a better right to be. May it continue like faithful, until it is translated into the Union and Church of America.

Funeral services to the memory of Bishop Baker were held in the Bromfield Street Church, Monday evening last. Addresses were made by Revs. Drs. Clark, Hascall, Patten, Adams, Harris, and Bishop James. A full report next week.

*The Christian Advocate* appears in a very much larger dress, surpassing every American journal in size but the *Independent*, and not much behind that. Its editorial page is ably filled, edited by Dr. Curry, Dr. Peirce, and others, while Dr. De Puy revels in larger type, and abundance of "items." If the rest were also a little more after this sort, it would be more like the *HERALD*, and so, of course, better. It publishes Bishop Clark's last sermon, a timely discourse on doctrinal preaching, which the Tract Society should publish and scatter by the hundred thousand. We wish our next of kin in age, if not in other conditions, abundant prosperity.

The thirty-third anniversary of the Winthrop Street Methodist Episcopal Sunday-school, Boston, was held on Sunday evening, 7th inst., under the direction of their devoted and excellent superintendent, Dr. C. E. Miles. An address was made by Rev. G. P. Wilson, of Lawrence, in his usual happy style; also by the pastor, Rev. S. F. Upham. The report of the Secretary and Treasurer showed that the average attendance during the year has been 221; increase, 100; with 31 classes. Income during the year, \$702, and after paying all expenses and liabilities, there are in the treasury \$240. Books in the library, 560, soon to be enlarged by 300 more volumes, under the care of Mr. J. A. Paine. The singing, led by Mr. H. W. Bowen, assistant superintendent, was excellent, and the whole exercises very interesting and profitable.

"FRUIT OF THE VINE."—Rev. Wm. M. Thayer, well known as a worker in the Temperance cause, sends us the following, and we are glad to add our own assurance

from intimate personal acquaintance, that Mr. Richardson may be depended on to furnish just what he promises:—

"As frequent inquiries are made concerning unwholesome wine for the Lord's Supper, allow me to call the attention of your readers, to an article prepared by Mr. John W. Richardson, whose post-office address is Medway, Mass. It is the pure, unfermented juice of the grape, without the addition of water and sugar, and, therefore, answers to that which the Saviour called 'FRUIT OF THE VINE.' It is put up in bottles of convenient size, five bottles to a gallon, and sold for \$1 per single bottle, and \$10 per dozen bottles. It has been used by a number of churches in the Mendon Conference, whose pastors and members will bear emphatic testimony to its fitness and value."—*Congregationalist*, Dec. 21, 1871.

INVESTMENT SECURITIES.—At the present price of par and accrued interest in currency, there can be little doubt that the Northern Pacific Bonds are a very inviting and profitable investment. They bear 7 3/10 per cent. interest in gold per annum, they are negotiable in any market, and they are finally payable in gold.

Those who have had dealings with Messrs. JAY COOKE & CO., know that their statements may be relied on, and feel that when they say a bond is sure to be paid, principal and interest, as a government bond, it means that they have given careful scrutiny to the security, and that the statement is not made on their part without the most thorough conviction that it is so. They now recommend with that same confidence the Northern Pacific Railroad 7-30 gold bonds, which are being rapidly taken by intelligent and careful investors. We have no doubt that time will show their recommendation of these bonds to have been as fully warranted as in the case of Five-Twenties, or other loans they have so successfully negotiated.—*Harpers' Weekly*.

CHURCH ORGAN.—The excellent organ now in use in St. John's Church, Lowell, Mass., is to be sold to make room for a larger instrument. It is in perfect order, and ready for immediately removal. Apply to C. H. BURBANK, Lowell, or to GEO. H. RYDER, organ builder, 1057 Washington Street, Boston.

AS GOOD AS A STORY! ANY ONE OF DITSON & CO.'S ADVERTISEMENTS!—Always search for them, and read attentively, for they contain concise but comprehensive descriptions of the best of music-books and of music, better calculated, probably, than any narrative can be, for the entertainment of leisure hours.

Our readers will notice that Oliver Ditson & Co. commence the year's advertising on an enlarged plan, and with increased space. As they publish nearly a thousand different books, it is only by reading a number of advertisements as they appear, that one gets an idea of their immense and valuable stock. We understand that any one may procure their Descriptive Catalogue of Music Books merely by sending for it. It will be valuable for reference.

NEW ENGLAND CONSERVATORY OF MUSIC.—This well known and admirably conducted institution, the largest and probably the most complete music school in America, announces the opening of its Spring Term in another column. Parties who desire the very best musical instruction, at the lowest cost, and under the most favorable conditions, will do well to acquaint themselves with the many advantages it offers. Its circular, which gives full details, will be found a very readable little document.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy—sure cure. Feb. 2, 2nd cow.

## Business Notices.

ALL CONSTITUTIONS Are more or less tainted with humors, which, from time to time, show themselves upon the face or body. To remove these impurities, the blood should be thoroughly cleansed, which can be safely and surely accomplished by the use of "POLAND'S HUMOR DOCTOR." This valuable compound acts directly upon the blood, mixing with it, and driving out all that is pernicious and dangerous, and being PURELY VEGETABLE, cannot harm, while its good effects are perceived at once. For sale by all Druggists.

WHY NOT use White Pine Compound, when it is such a sure remedy for Coughs, Lung Complaints, and Kidney troubles?

To protect the understanding of humanity nothing there is like Leather fastened together by CABLE SCREW WIRE. Boots and Shoes made in this way never rip, leak, or come apart. All genuine goods are stamped.

Burnett's Cocaine stops falling of the hair.

Through the length and breadth of the land the celebrated SILVER TIPPED Boots and Shoes are sold by the million, for parents know they last twice as long as without Tips. Try them. For sale by all Dealers.

MUNICIPAL BONDS.—TEN TO TWELVE PER CENT. INTEREST.—We offer for sale the bonds of Counties, Townships, Cities, and School Districts at prices that will yield interest at the rate of ten to twelve per cent per annum. Send for a descriptive price list.

Other securities taken in exchange at their highest market values.

Persons having bonds for sale are requested to communicate with us.

W. N. COLER & CO.,  
Dealers and Brokers in Municipal Bonds  
No. 11 Wall St., New York.  
Nov. 16, 1871

## BOSTON MARKET.

GOLD.—106 @ 106 1/2.  
FLOUR.—Superfine, \$5.25 @ 6.00; extra, \$6.50 @ \$8.75; Michigan, \$7.00 @ \$8.25; St. Louis, \$7.50 @ \$11.00; Southern Flour, \$6.50 @ \$10.25.

## Money Letters Received to Dec. 30.

S. Allen, R. Atkinson, C. Andrews, S. Allen, G. W. Atwood, P. Akers, T. J. Abbott, H. H. Arnold, F. M. Brown, M. H. Belden, A. F. Baxter, J. L. Bell, M. E. Bond, N. M. Brown, A. S. Baker, M. E. Beal, H. W. Bolton, J. S. Barrows, 2 (yes), M. Bruce, C. F. Barrett, W. L. Brown, J. Brown, W. E. Bennett, J. W. Bowditch, H. W. Bolton, A. M. Brockway, G. N. Bryant, R. H. Barton.  
P. R. Chaffee, T. B. Carskadon, D. Church, B. Clark, A. Crowell, J. Currier, E. F. Clark, D. Creamer, R. Cook, W. A. Clapp, J. Campbell, Wm. Carpenter, J. Cobb, G. W. H. Clark, C. H. Chase, J. C. Clark, W. G. Cutting.  
Z. Davis, C. E. Dorr, D. De Wolf, A. S. Dobbs, J. Duncan, J. Dame, D. De Wolf, W. L. Dines, W. S. Douglass, D. B. Dill, J. R. Day, T. P. Dore.  
B. N. Eldridge, M. L. Essex.  
R. H. Ford, P. Frost, B. Freeman, R. W. C. Farnsworth, H. Flint, E. L. French, R. F. French, C. Fay, R. A. Fox.  
S. V. Gerry, A. W. Garwin, E. F. Greenwood, T. A. Griffin, D. N. Gardner, T. H. Griffin, D. W. Gates, H. S. Grant, J. Gibson, E. Gerry, Jr.  
D. P. Harburt, M. Hall, J. V. Herrick, J. M. Haskell, G. Hewes, C. D. Hills, G. Hobbs, W. Hines, A. H. Hanson, J. Hamilton, H. R. Howland, L. Holman, J. S. Hill, T. D. Hart, J. E. Hawkins, M. V. B. Hardy, J. J. Hunt, B. C. Handy, J. H. C. Hutchinson, B. H. Hain, C. S. Hillman, A. H. Hinds, H. H. Hutton, C. R. Harding.  
J. King, H. B. Knickerbocker, S. Knowlton.  
J. M. Long, A. C. Leacock, D. H. Leighton, J. Lovejoy, D. H. Lovewell, G. B. Lawless, R. H. Loomis.  
H. Moore, J. H. Mansfield, E. T. Maser, J. W. Merrill, J. H. Moores, L. A. Meader, C. E. Maine, C. S. Macready, 2, J. S. Marsh, A. Mason, M. C. Miller, W. F. Mallalieu, Z. Mitchell, G. Morgan, F. H. Marlay, J. N. Marsh, P. Merrill.  
G. W. Norris, J. J. Noon, M. W. Newbert.  
C. E. Palmer, O. Perrin, W. B. Perkins, D. A. Pratt, C. A. Parker, Perkenpine & Higgins, R. O. Parsons, J. Perrin, T. K. Peterson, N. Pinkham, I. S. Paine, S. Paine, A. Plummer.  
D. D. Richards, J. D. B. Randall, E. C. Reed, C. A. Reed, H. Richardson, G. S. Richards, A. Rittenhouse, G. W. Roland, C. Robertson.  
J. Shaw, E. Sanderson, J. H. Seaver, E. Spencer, J. Smith, M. Southwick, D. C. Scott, D. Sampson, R. S. Stubbis, S. B. Sawyer, M. H. Stevens, D. J. Smith, N. C. Strout, J. Stimpson, T. Sanborn, G. C. Stearns, F. H. Stone, M. Smith, M. A. Sagater, M. E. Stees, S. F. Snow, G. G. Stevens, R. S. Stubbis, L. B. Stone, W. Silverthorn, R. P. Spaulding, E. D. Southworth, J. F. Spaulding, S. O. Smith.  
B. Thurston, T. B. Tupper, M. G. Thomas, T. S. Tullock, G. W. Terrett, A. Turner, G. W. Talbot, O. E. Thayer.  
J. Webb, E. White, J. E. Walker, S. F. Wetherbee, E. Warburton, C. O. Wardsworth, H. D. Weston, G. W. Wheaton, S. A. Walker, T. M. D. Ward, H. Walden, J. Williams, 2, L. Webb, G. G. Winslow, A. Wallace.  
C. Young, T. G. Young.

## Methodist Book Depository.

## Money Letters Received from Dec. 9 to Dec. 30.

J. Abbott, T. J. Abbott, C. F. Allen, 2, E. E. Agard, S. Allen, T. B. Allen, John J. Abbott.  
T. Cabab, John Bunting, B. B. Byrne, J. T. Baker.  
C. Cabab, Wm. Brown, N. M. Bailey, M. C. Beale, F. P. Ball, E. S. Butler, J. E. Budden, H. P. Blood, A. L. Bennett, W. Bryant, J. W. Barrett, A. W. Browne, B. B. Brewster, J. E. Baxter, J. Beedie, C. Beale, J. E. Beale, S. D. Brown.  
S. M. Clary, N. H. Colton, Geo. Canham, J. W. Cornell, S. B. Chase, Geo. H. Child, H. Cook, W. H. Crawford, Geo. C. Crawford, A. Cook, G. E. Chadbourne, A. F. Chute, J. Crebore, S. H. Clayton, B. K. Chase, J. Cobb, S. B. Currier, J. W. Cole, A. A. Cheney, H. E. Crocker, Robert Clark, B. W. Chase, C. C. Child.  
C. M. Dinsmore, L. Damon, A. L. Dearing, C. C. Dodge, J. Dame, J. O. Dodge, J. S. Day, A. C. Davenport, E. Davies.  
H. Eastman, W. Emerson, 2, E. E. Edson, J. Enright, G. H. Fernald, James A. Fairfield, C. J. Fowler, J. A. Foster, J. Fawcett, A. Folsom, J. D. Flint, A. M. Fiske, E. N. Fisher.  
Geo. S. Gibbs, H. C. Gardner, F. F. Graves, J. C. Gowan, A. B. Gibbs, J. H. Gaylord, John Gray, F. Grover.  
C. C. Holt, Geo. M. Hamlen, John Howson, J. B. Hunt, H. S. Herrick, J. F. Hutchins, D. D. Hudson, W. H. Howe, H. H. Hill, D. H. Hannaburgh, J. Hawks, W. Haskell, H. S. Heath, James R. Hare, M. Howard, J. V. Hines.  
P. Jacques, W. Johnston, E. E. Joy, W. Johnston.  
C. E. Knowlton, M. V. B. Knox, C. H. Kenney, J. King.  
J. L. Little, 2, J. A. Lane, N. G. Lippitt, 2, J. Lovejoy, 2, John Lever, J. A. Latham, D. P. Leavitt, I. Luce, C. R. Ladd, J. W. Lovett, J. L. Locke.  
E. Martin, D. E. Miller, C. E. Munroe, J. S. Masseck, P. Merrill, D. H. Macomber, A. M. Macey, I. C. Maine, H. F. Morrison, J. W. Malcom, P. C. Macomber, H. H. Morgan.  
B. H. Neely, S. B. Nash, S. Nichols, J. F. Nutting.  
B. H. Olds, A. L. Ordway.  
L. C. Parkhurst, Geo. W. Prescott, J. W. Pease, J. S. Paine, W. H. Poor, S. H. Payson, J. Pennock, A. F. Palmer, J. M. Puffer, M. Palmer, J. A. Plummer.  
M. E. Ramsdell, E. L. Renick, J. M. Richardson, E. M. Russell, A. P. Rand.  
A. R. Sylvester, S. Chase, Spencer, W. H. Stetson, Geo. W. Smith, C. W. Strout, E. Sanderson, C. W. Snow, R. H. Sexton, J. A. Steele, W. M. Sterling, F. W. Smith, C. Stokes, H. A. Spencer, B. P. Spaulding, J. F. Spaulding, G. W. Smith, J. A. Steele, C. W. Strout.  
D. P. Thompson, James Taylor, W. T. Towne, L. M. Tryson, T. J. True.  
F. Upham.  
B. Varnum.  
B. W. Whiteley, J. F. Woods, 3, M. Wright, A. M. Wheeler, H. Whitney, H. W. Worthen, S. Wentworth, D. Willis, W. A. Willington, D. A. Whedon, L. J. Wetherbee, A. W. Waterhouse, N. P. Wiley, N. W. E. Walker, O. B. Wilson.  
C. J. York.  
J. P. Magee, Agent, 28 Bromfield St., Boston.

## Church Register.

## QUARTERLY MEETINGS.

READFIELD DISTRICT—FOURTH QUARTER.  
January—Phillips, 27, 28.  
February—Strong, 3, 4; New Portland, 10, 11; Farmington, 12; Wilton, 13; Temple, 14; Industry, 17, 18; New Sharon, 24, 25.



**March**—Livermore Falls, 2, 3; Solon, 9, 10; Shaw-  
hogan, 12; Fairfield, 13, 14; Kendall's Mills, 15, 17;  
Waterville, 18, 19; North Augusta, 20; Wayne, 21;  
Windsor, 22; Kent's Hill, 23, 24;  
**April**—Hallowell, 6, 7; Augusta, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
Gorham, Dec. 25.

**TO THE PREACHERS AND PEOPLE OF THE READ-  
FIELD DISTRICT.**—Dear brethren, you will perceive  
the importance of the Conference year is so short,  
of "pushing things" in reference to the collections for  
benevolent purposes, and also to finishing up the  
claims of the preachers. Let all take hold of the work  
in earnest, and it will be done. Will the Recording  
Stewards please to have the Quarterly Conference  
Records at the Fourth Quarterly Meetings? J. C.

**SPRINGFIELD DISTRICT—FOURTH QUARTER.**  
**January**, 1872—Bernardston, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Turner's Falls, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Colerain, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Buckland, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: South Worthington, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Chester, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Pelham, 27, 28, 29, 30, 31.  
P. M.: East-  
ham, 28, 29, 30, 31.  
**February**, 1872—North Dana, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Northampton, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Williamsburg, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Belchertown, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Palmer, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Greenfield, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Wilbraham, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: South Wil-  
braham, 28, 29, 30, 31.  
**March**—Westfield, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: West-  
field, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: South-  
field, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Chicopee, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Florence, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: Union Church, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: East Long-  
meadow, 24, 25, 26, 27, 28, 29, 30, 31.  
P. M.: L. R. THAYER,  
Springfield, Dec. 24, 1871.

**CONCORD DISTRICT—FOURTH QUARTER.**  
**January**—6, 7, North Groton; 14, E. Franklin, S. P.  
Heath; 14, 15, A. M. Lancaster; 14, P. M. Jefferson;  
14, 15, Bethlehem, J. Currier; 14, 15, Littleton, C. H.  
Smith; 15, 16, Lisbon, R. S. Stubb; 15, 16, A. M. Lan-  
daff; 15, 16, P. M. Benton; 15, 16, Colebrook; 15, 16,  
Milan, A. W. Brown; 15, 16, Stark, G. C. Noyes.  
**February**—3, 4, A. M. Stratford; 4, P. M. Groveton;  
4, 5, North Haverhill, L. G. Mattison; 4, 5, Haverhill,  
W. C. Robinson; 4, 5, Piermont, M. Sherman; 4, 5,  
East Haverhill, W. H. Jones; 4, 5, Warren, J. Hooper;  
10, 11, North Monroe; 11, 12, Lyndon; 11, 12, A. M. Sand-  
wich; 11, 12, P. M. Meltonboro'; 11, 12, 13, A. M. C. Hardy;  
11, 12, Plymouth, J. H. Brown; 11, 12, 13, A. M. North Sand-  
wich; 11, 12, P. M. South Tamworth; 11, 12, 13, A. M. Laconia;  
11, 12, P. M. Milford; 11, 12, Tilton, G. W. Ruland.  
**March**—2, 3, Tiltonboro'; 2, 3, 4, A. M. East Tilton;  
10, P. M. Gilmanston; 10, 11, Chichester, J. W. Bean;  
10, 12, London, G. Beebe; 17, 18, Fisherville, H. H.  
Hartwell; 16, 17, A. M. Hooksett; 17, P. M. Bow; 23,  
24, Concord; 23, 24, 25, Suncook; 30, 31, A. M. Man-  
chester, St. Paul's; 31, P. M. Manchester Centre.  
Brethren will take special care to have written re-  
ports for the Quarterly Conference, all of which will be  
attended by me in person. S. G. KELLOGG, P. E.  
Tilton, Dec. 20.

**PORTLAND DISTRICT—FOURTH QUARTER.**  
**January**—Stowe, 20, 21; Baldwin, 27, 28.  
**February**—Kittery Navy Yard, 3, 4; Berwick, 6, at  
2 o'clock P. M.; Elliot, 10, 11; Cape Porpoise, 17, 18;  
Kennebunk, 24, 25.  
**March**—Newfield, 2, 3; North Gorham, 9, 10; Good-  
win's Mill, 12, 13; Biddeford, 14; Scarborough, 15; Cape  
Elizabeth Ferry, 16, 17; Gray, 23, 24; Falmouth, 30, 31.  
**April**—Portland, 5; Saccarappa, 6, 7.  
Moumouth, Dec. 21. A. SANDERSON.

**PROVIDENCE DISTRICT MINISTERIAL ASSO-  
CIATION.** Pawtucket, R. I. Jan. 16-17, 1872.  
Monday Evening, Sermon, by Rev. H. D. Robinson;  
Alternate, Rev. J. Q. Adams. Subject, "The Immor-  
tality of the Soul."  
Tuesday A. M. 9-9½, Religious Exercises; 9½-10,  
Business; 10-12, Essay: "Darwinism and Evolution,"  
Rev. H. B. Hubbard; to be followed by a discussion,  
opened by Rev. F. E. Clark and Rev. S. J. Carroll.  
Tuesday P. M. Essay: "The Province of Pain in the  
Government of God," Rev. J. W. Willett; to open the  
discussion, Rev. N. G. Axtell, Thos. J. S. Thayer.  
Tuesday Evening, Sermon, by Rev. W. McKendree  
Bray; Alternate, Rev. F. C. Newell. Subject, "Christian  
Holiness."  
Wednesday A. M. Essay: "Ecumenical Methodism;  
is it Desirable?" Rev. G. L. Westgate; to open the  
discussion, Rev. D. H. Ellis and Rev. E. M. Smith; Exe-  
cutive Essay: 1 Pet. III. 18-20, Rev. J. F. Sheffield;  
Essay: "Divine Providence," Rev. J. E. C. Sawyer; to  
open the discussion, Rev. E. D. Hall and Rev. A. N.  
Hodfish. G. L. WESTGATE.

**DEDICATION.**—The Grace Methodist Episcopal  
Church, Worcester, Mass. will be dedicated (D. V.)  
Wednesday, Jan. 24, 1872. Sermon by Rev. T. M. Eddy,  
D. D., of Baltimore. Services will begin at 2 P. M.  
There will be a Feast of Dedication in the evening,  
at which Ex-Gov. Claflin has been invited to pre-  
side. Addresses may be expected from the former  
pastor, Rev. J. O. Peck, Rev. G. Haven, and others.  
Neighboring pastors and their people are cordially  
invited to be present. A. MCKEOWN.

**AID FOR THE SOUTH.**—Any clothing or books,  
to aid the students at the Claflin University, or preachers  
of the Charleston District, may be directed to Rev.  
A. Webster, Orangeburg, S. C., consigned to the care  
of Ray & Walter, 106 State Street, Boston.  
Orangeburg, S. C., Nov. 17, 1871. A. WEBSTER.  
Dec. 21, 41.

**SEMINARY LECTURES.**—The Third Course of  
Public Lectures before the Boston Theological Sem-  
inary, for the current year, will be delivered by the  
Rev. Daniel Doernbecher, of the New England Confer-  
ence, on the "Rise and Development of American  
Unitarianism." The Lectures will be delivered in  
Wesleyan Hall, on Mondays and Fridays, at 12  
o'clock. Dates and subjects as follows:  
I. Jan. 8, "Origin of American Unitarianism."  
II. Jan. 12, "Character of Early American Unitar-  
ianism."  
III. Jan. 15, "The More Rationalistic Departure."  
IV. Jan. 19, "Present Phases."  
V. Jan. 22, "The Inevitable Result."  
All interested are invited to attend.  
W. F. WARREN.

**ROCKLAND DISTRICT MINISTERIAL ASSO-  
CIATION.**—The meeting is hereby postponed from Jan.  
15 to Jan. 22, to give the members of the Association  
opportunity of attending the State Temperance Con-  
vention, to be held in August, Jan. 17.  
E. A. HELMERSHAUSEN,  
C. A. PLUMER,  
G. G. WINSLOW.

**THE CONVENTION OF THE PRESIDING EL-  
DERES in the New England Conference** will be held at  
the Rooms of the Wesleyan Association, commencing  
Monday evening, Jan. 22.  
S. G. KELLOGG.

**THE SECOND ANNUAL FESTIVAL of the Meth-  
odists of Boston and vicinity** will be held in Music  
Hall, Wednesday evening, Jan. 17. Tickets, \$1.00.  
Doors open at 7½.

**WORCESTER DISTRICT PREACHERS' MEET-  
ING**, at Trinity Church, Worcester, Tuesday and  
Wednesday, Jan. 23, 24.  
[Order of Exercises next week.]

**BOSTON PORT AND SEAMEN'S AID SOCIETY.**—A  
Public Meeting of this society will be held in the  
Chapel of the Children's Mission, in Tremont Street,  
on Thursday, Jan. 11, 1872, at 11 o'clock A. M., at which  
time the several Reports of the Treasurer, Superin-  
tendent, and Pastor will be read.  
Addresses will be made by Rev. Dr. Waterston and  
Rev. W. C. High, gentlemen interested in the work, and  
the Bethel choir will furnish music for the occasion.  
JOHN T. PRINCE, Recording Secretary.

## INVESTING MONEY. GOLD 7-30 LOAN.

The Northern Pacific Railroad Company offers to the  
public an investment security which combines the  
ready negotiability, the convenience, and the high  
credit of a first-class Railroad Bond, with the solidity  
and safety of a Real Estate Mortgage on Land worth  
at least twice the amount loaned.

**TRAFFIC.**—As officially reported, the gross earnings  
of the present Pacific Railroad (Union and Central)  
for 1871, the second year of through business (Decem-  
ber earnings estimated), reach seventeen millions and  
a quarter. Of this, 65 per cent. is from local business,  
and, it is stated, fully 50 per cent., or nearly nine and  
a half millions, are net over operating expenses.

An equal traffic on the Northern Pacific Road will  
pay a dividend of more than 9½ per cent. on its total  
cost. With its great and unquestioned advantages in  
distance, grades, climate, and tributary fertile country,  
the Northern Pacific is assured of a vast and profitable  
business from the outset, with a large increase for the  
future.

**THE VALUE OF LAND GRANTS.**—The average  
price at which the twenty-six leading land-grant rail-  
roads have thus far sold their lands is \$7.04 per acre—  
the highest average of any grant being \$15.98, and the  
lowest \$3.07. With few exceptions, the average selling  
price has steadily increased from year to year. The  
lands of the Northern Pacific Road are admitted, by  
all who have seen them, to be better and more salable  
than those of most other grants, but, sold at the gen-  
eral average of \$7.04 per acre, they will yield more  
than \$161,000 per mile of road—more than three times  
the possible cost of construction and equipment; or,  
at the lowest average of any grant (3.07), they will pro-  
duce more than \$70,000 per mile. These facts regard-  
ing Pacific Railroad earnings, and the market value of  
railroad lands, as shown by actual sales to settlers,  
show the threefold security of Northern Pacific Rail-  
road Bonds.

**CONSTRUCTION.**—The road is now completed across  
Minnesota (256 miles); work is progressing westward  
through Dakota, and 65 miles are under construction  
on the Pacific coast. Including purchased lines, the  
Northern Pacific Company now has under its manage-  
ment 575 miles of finished track. Contracts are let for  
the construction of 635 miles more, to be finished before  
the close of 1872.

**THE 7-30 GOLD BONDS.**—The first mortgage bonds  
of this company, which, after full investigation, we  
strongly recommend as a reliable and unusually profit-  
able investment, and which now stand among the solid  
and favorite securities of the country, have the follow-  
ing leading features:—

1. They are exempt from United States tax; the  
principal and interest are payable in gold—the prin-  
cipal in thirty years, and the interest semi-annually at  
the rate of 7 3/10 per cent. per annum. Denomina-  
tions, from \$100 to \$10,000. Present selling price, par  
and accrued interest in currency.
2. The bonds are a first and only mortgage on the  
road, its equipments and earnings, and also on a land-  
grant which on the completion of the road will average  
25,000 acres to each mile of track.
3. They are at all times receivable at 10 per cent.  
premium (1.10), in payment or exchange for the Com-  
pany's land at market prices—a provision which prac-  
tically gives the holder the power of foreclosure at will.
4. The proceeds of all sales of land are required to  
be devoted by the trustees of the bondholders (Messrs.  
Jay Cook and J. Edgar Thomson) as a sinking fund to  
the purchase and cancellation of the first mortgage  
bonds, or temporarily to the payment of interest there-  
on if necessary.
5. EXCHANGING 5-20s.—In view of the ability and fixed  
policy of the Government to call in its 5-20s, and sub-  
stitute a low-interest bond—\$140,000,000 having been  
called in for cancellation since September 1—many  
holders of 5-20s are exchanging them for Northern Pa-  
cifics, thus adding to their principal the present pre-  
mium on Government Bonds, and increasing their  
yearly interest income nearly one third.
6. All marketable stocks and bonds will be received at  
current prices in exchange for Northern Pacific Seven-  
Thirties without expense to the investor.

## JAY COOKE & CO., PHILADELPHIA, NEW YORK, AND WASHINGTON,

Financial Agents Northern Pacific R. R. Co.  
For sale by Banks and Bankers generally.

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**What the Doctors say:**  
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